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A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE
TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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NOTES.

MISSION NEWS has now passed into the full control of the new editors appointed by the Mission last May. We earnestly request the hearty co-operation of each member of the Mission in maintaining the high standard of the paper and in making it fulfill the objects for which it is published.

* * * *

We expect to signalize the practical re-opening of Tottori Station by making the November issue of the paper a Tottori Number, the larger part of the issue being given to a full presentation of this field. All who wish extra copies of the Tottori Number are requested to send in their orders by the first week of November.

* * * *

There are a number of copies of the Annual Report still on hand. Those wishing copies may obtain them by sending stamps to cover the postage.

A Brief Sketch of Miss Dudley.

Many hearts on both sides of the sea have been made sad by the recent news of the passing away from earth of Miss Julia E. Dudley, for twenty-eight years a missionary-resident of Kōbe, Japan.

Miss Dudley was born in Naperville, Illinois, Dec. 5th, 1840. Her parents were both from New England. Her mother, prior to her marriage, taught in the first school for girls in the vicinity of what is now Chicago.

As a girl Miss Dudley studied in Rockford Seminary, and afterwards spent several years in teaching. She also cared for her mother during a long and painful illness.

Not long after the loss of her mother her thoughts were turned to work in Japan, and she was one of the first lady missionaries to come to this country, she and Miss Talcott coming together in the spring of 1873.

Their first home was with Dr. and Mrs. J. D. Davis in Kōbe. There are those living here now who well remember those early days when in spite of stumbling tongues these two earnest women found their way to many hearts, and many life-long friendships were formed. The two together started a school for girls which became a nucleus for Kōbe College, the first building of which was put up less than three years after their arrival.

Miss Dudley also gave much time, from those early years, to church work as many of the older Christians in Kōbe, Hiogo, Sanda and Akashi well remember.

She and her cousin Miss Barrows were associated in work for twenty-five years. Together they made the first evangelistic tour undertaken by ladies in the interior, visiting several cities in Chiukoku and Shikoku. And from that time on for twenty years she visited Shikoku frequently, taking long and trying journeys over sea and mountains.

Miss Dudley had a remarkable facility for finding her way quickly to the hearts of those she met, and doubtless there are many who date their first interest in Christianity from a casual word spoken on boat or train, or at some stopping place.

After ten years here she made her first visit home, going in the winter of 1882.

Returning to Japan two years later, she and Miss Barrows started the Woman's Evangelistic School in Kōbe; and from that time her thoughts and prayers were centered largely in that school. She loved the school and lived for it. She loved the pupils and followed them with tender sympathy after they went out from it. She loved the churches where she and the women from the school were accustomed to work. Each visit to them was always better than the last.

It was only when failing strength made it impossible for her to go on here that she reluctantly turned her face to her native land in the winter of 1900, fully realizing that she would not again see the land of her adoption.

The six years since then have been years of gradually failing health. She made for herself a little home in Southern California; which she took great pleasure in beautifying for others to enjoy. When she could no longer stand to work among her flowers, she would take a chair and, sitting down among them, prune and cut and direct the work of a gardener. She was very active in the church also, and endeared herself to all, working for others while life lasted. But she never forgot the work in Japan; and in her letters was the frequently expressed regret that she could no longer take a part in it.

Her sister was with her constantly

during the last months of her life, caring tenderly for her till the end.

In the spring of this year she had an attack of illness which left her much more feeble than before, and with a heart trouble which gave her friends much anxiety; still no one thought the end so near.

On the last day she had been up and about all day. Retiring early she soon began to suffer from one of the attacks of Cardiac Asthma to which she was subject and called in her Physician—but this time it was the Master's call, and no love of friends or skill of physicians could hold her back. After an hour of intense suffering she fell asleep to wake in the glorious City from which those who enter "shall go no more out forever."

The body was taken back to her native place and laid to rest beside parents and friends who had gone before.

"At eventide it shall be light."

Our Methodist Protestant Brethren and Their Work.

In view of the approaching union of the Methodist Protestant and Congregational bodies, I took occasion on my return from the Annual Meeting to stop off one night at Nagoya in order to get direct information concerning their work. I had a cordial welcome in the home of Mr. and Mrs. Murphy, and made some very delightful discoveries.

It happened to be the day of the monthly meeting of all the workers of that district, and I had the good fortune to see a group of over a dozen fine looking pastors, teachers, and evangelists. It happened also to be Mr. Murphy's turn to lead. He spoke with fluency in what seemed to me to be excellent Japanese, and, what was also important, his spirit was that of an earnest Christian longing to be filled with power for a better personal work and a wider Christian influence. I was impressed with the apparent cordial relations between him and the others. If there were any "problems" between them they failed to appear. He asked if we had simila

meetings every month, but I do not know of any.

That evening six of the teachers dined with the Murphys, and I thus had another chance to meet these workers in a more social way. I was asked to address the school the next morning. I never witnessed in any school such a full religious service. It was almost like a Sunday morning in form and spirit. After reading a Psalm, the teacher in charge led in a most reverential and fitting prayer, followed by the Lord's Prayer in which all joined. And when I had finished speaking, the Principal clinched my remarks, and then had the school sing "Glory to the Father," after which he called on Mr. Murphy to pronounce the benediction.

One thing of significance here is the fact that Mr. Oshima, formerly principal of the Shizuoka Normal School, is now President of this Eiwa Gakkō. He is one of the great leaders in the Temperance Movement, and his conversion while in Shizuoka is one of the best stories of Christianity in Japan. I had once exchanged letters with him, and was anticipating a meeting with him, but unfortunately he was ill and unable to attend school. Anyone who wants to read his ringing temperance tracts and the story of his conversion can get them at the Methodist Publishing House.

Though it has a faculty of thirteen teachers, the school is hardly yet on a firm basis, as it has no Government permission. Therefore students eager to escape military service leave the school before graduation. It is only recently that its first class has graduated—seven members. As there is no longer any reason for not receiving the usual Middle School permit, it is planned to secure this at once and to double the present number of students.

The progressive spirit of the Mission is seen from several facts. The management of the school is wholly in the hands of the President and his faculty. The pastors and evangelists seemed to me to have about the same liberty as with us. There are three districts in the Mission centering at Nagoya, Shizuoka, and

Yokohama. The Chairman of the Yokohama District is the former secretary of C. E. S., Mr. Inanuma, who is also treasurer of his district, having just the same responsibilities in his district that Mr. Murphy has in Nagoya district. The work and responsibilities are freely passed over to the churches, some of which are rapidly approaching self-support. Their membership now is over 800, and it is expected that this year will see the 1000 limit reached. Without any reference to union, it is already planned that the entire Japanese Conference shall be autonomous when the 1000 limit is reached. That is, Mr. Murphy is now President of the Japanese Conference, receiving his appointment from the Board in America; but before long that official bond will be done away with, and the President, as well as the Chairmen of the three districts, will be elected by the missionaries, ordained pastors, and delegates from the churches. Their Shadan has five directors, two of whom are Japanese. I heard that Messrs. Kozaki and Ebina called together the M. P. workers who were at the Evangelical Alliance meetings recently, and found them quite satisfactory on the union question. The Mission has built three churches and four chapels, but the spirit of doing for themselves is now appearing, in that the Christians of Tokyo, Yokohama, and Oyama are taking a heavy share in three new church buildings.

The Nagoya field has two missionary families, two single ladies, one pastor, and two evangelists. The church has just become virtually self-supporting. Mr. Murphy might live in his foreign house on the edge of the city close to the school, but for the sake of being in the center of the evangelistic work he prefers to live in a Japanese house with no second story and no yard. It may be good for his work, but is bad for family life. The Yokohama field has two schools and three churches, one of which was well on the way to independence, but the Dowie movement struck the missionary in charge and infected the church. The missionary went home and

the church nearly went to pieces, but is now recovering itself.

Everybody knows that Nagoya has been one of the hardest places in Japan for missionary work, and I could but admire the persistent faith that has resulted in 130 Christians, a growing Middle School of 115 students, and a Kindergarten of 50 children. I had no time to see the Presbyterian and Episcopalian work, but was delighted to hear of the union meetings of all missionaries, in which at times the Lord's Supper is celebrated with no denominational distinctions. That is a pleasant advance on anything I know of elsewhere. I saw the Kumi-ai chapel and met Mr. and Mrs. Fujiwara. Nothing but unusual weariness prevented me from accepting his earnest invitation to stay over Sunday and speak to his group of fifty Christians. I sincerely hope it may be my good fortune to spend before long at least three days in this the fourth city of the empire.

A Faithful Evangelist.

Sunday morning, June 24th, I preached in the Sendai Kumiai Church; and on my way home, I felt a strong desire to go to Wakuya and witness the last meeting of the Christians there with their beloved evangelist, Miura Tetsurō, who was to start the next morning with his family and goods for his father's home in Sakata.

This decision to depart was suddenly forced on Mr. Miura by family circumstances and was more than a surprise, it was a shock, to his church, the town, and neighboring region. His quiet and self-effacing work for ten years had gained for him more than respect from all classes of people, and has been a living proof of the value of Christianity to the community as a whole. With rare tact he had gained the confidence and good will of officials, teachers, merchants, and farmers, and had won a deep place in the moral and spiritual life, especially of the Agricultural College at Kogota.

When Sanuma lost its evangelist, Mr.

Miura was asked to reach out to this place also, which he did to the delight and benefit of all.

As soon as the people recovered sufficiently from their shock, they set about the usual *sobetsukwai*, or rather unusual, for there were six of these farewell meetings. In one, a hundred members of the Ladies' Patriotic Society were present, besides teachers, and, what was most marked, the presence of the heir of the ancient Lord of the region, Mr. Watari.

But the greatest surprise to Mr. Miura was at the farewell meeting with the Agricultural teachers and students. With no pre-arranged plan, one student arose and said he had been led to Christ by Mr. Miura and must be baptised before he left. Seven more students, all of the highest class, one after another arose and claimed the same blessed privilege. Mr. Miura was quite amazed and, regarding this as a momentary feeling that might have no sufficient basis of faith, urged them to wait until they knew their own hearts with certainty. But they knew already and planned at once to be baptised the next Sunday evening by Mr. Sawamura, the secretary of the Dendogwaisha, who was to be in Wakuya at that time.

So I went to see this unusual meeting and to share the joy and sorrow of them all. A row of fine looking young people, thirteen in number, from a dozen miles around, stood up and acknowledged Christ, by baptism, as their Lord and Saviour. It was a splendid proof of the fidelity and tact and spiritual power of Mr. Miura to see these students and merchants and under-officials, and one young woman educated in Tōkyō, rejoicing in being baptised in the presence of the one who had for months and years quietly and successfully imparted to them the spirit of Christ.

Mr. and Mrs. Miura and their four children have crossed over the mountains to the shore of the Japan Sea to be with his aged father a while. But while this field feels his loss, that harder field will feel his quiet Christian influence and through him Christ will be formed in many a heart.

The Y. M. C. A. Summer Conference.

The foreign section of the Y. M. C. A. Summer Conference was held at Shobuta, a little village delightfully situated on the seashore near Sendai, July 20th to 25th. There were twenty-eight registered members in attendance including Association Secretaries, Association teachers in government schools, teachers in mission schools and missionary friends. A significant feature was the cordial welcome given to the visitors at the conference. The *guncho* (head of the county) greeted them at the station in Sendai; at Shiogama the mayor gave a cordial welcome, and at Shobuta the headman and the other village dignitaries met them outside the village and escorted them to their hotel. This cordiality was the expression of a desire on the part of the people to show appreciation for the assistance given them by the foreigners during the famine of last winter.

Adequate attention was given to the spiritual needs of the teachers and the needs of their Christian work. Each day's sessions began with a devotional Bible study and concluded with a fellowship meeting. On Sunday, Dr. Cary preached the sermon and, assisted by Rev. H. Loomis of Yokohama, administered the Lord's Supper. Following this service Dr. Pettet gave a resume of the history of the Okayama Orphanage with special attention to the course of events since the famine; Mr. Loomis told of the Bible Society's work during the war, and Mr. Gleason recounted the Association's army work. This session was very properly introduced as "A Recital of the Acts of the Twentieth Century." A meeting held on the beach in the afternoon was attended by 200 villagers. As a result of interest shown at this and a succeeding meeting, two students from Waseda and Doshisha Universities carried on evangelistic work throughout the summer under the patronage of the Y. M. C. A. and missionaries summering in the vicinity of Shobuta. A review of the teachers' religious work during the

year showed an encouraging number of baptisms, and, in Hachiman and Hagi in particular, great opposition overcome and splendid achievement.

A feeling that the teacher's first duty is to his class room; a healthy dissatisfaction with the service at present being rendered, and an eager desire to discover and perfect better methods of teaching English were manifest throughout the sessions devoted to educational work. They found expression in papers presented by Mr. Paul Gerhard of Tôhoku Gakuin, Sendai, on "The Future of the Teacher of English in Japan," by Mr. E. J. Allen and Mr. P. A. Smith of the government schools in Toyama and Hiroshima on "English Teaching Methods," setting forth the results of a year's study and investigation of this subject, and by Mr. Smith on "The Christian Teacher's Duty to his Work." Prof. Frank Muller of the Kôbe Higher Commercial School supplemented these papers with invaluable suggestions and advice. That the impetus of these sessions might not be lost a committee was appointed to continue throughout the year a study and investigation of educational problems.

The Japan W. C. T. U.

The Eleventh Annual Conference of the Foreign Auxiliary of the Japan W. C. T. U. was held in the Karuizawa Auditorium July 25-27, from nine till twelve o'clock each day. Because of the continued rain the attendance was small but it is safe to say that those who came were interested.

Everyone missed Miss Smart who has done so much for the cause of temperance and purity in Japan. All regret the illness which sent her home to America and hope she may soon return, bringing with her another W. C. T. U. missionary to assist in this great work. The unanimous vote for two W. C. T. U. missionaries for Japan was the most important item of business.

The reports of the superintendents of departments were full of interest. The

urgent call of the Purity Department to work for the students of Japan and the picture of what has been done in one place in teaching the children the evils of narcotics showed us what might be done elsewhere.

The work for the children and youth reveals the importance of the department of mother's meetings in getting at the homes and mothers. Mrs. Chappell, of Aoyama, has fostered this department and finds encouragement everywhere.

Miss Osborne, of the Physical Culture Department, reported Miss Smart's work for the Woman's University in designing a costume for the girls and otherwise aiding them. She also emphasized the growing desire of the girls for physical exercise and culture.

Space forbids more than a mere mention of Mrs. Pierson's plea for rescue work; Dr. Kelsey's report of the Rescue Home in Tōkyō; Miss William's report of the Flower Department; and the special addresses by Mr. Murphy and Miss Pettigrew.

The twenty-two departments are under the care of busy women who can give only the crumbs of time from regular work for this cause. Yet in listening to the reports it was encouraging to see how much has been done in writing, publishing, and distributing tracts, holding public meetings, teaching the children in classes and Sunday Schools, and in constantly holding up high ideals of life and conduct.

Karuizawa.

This little village among the mountains of central Japan has become one of the most prominent if not the chief summer gathering place of the foreigners resident in Japan and in parts of northern China and Korea. Surrounded by tree-clad hills and rugged mountain ranges rising one behind the other, with the dull-gray, barren Asama towering above them all, it makes a wonderfully beautiful and quiet resting place.

In the last few years it has grown with amazing rapidity until now there

are several large hotels and perhaps a hundred and fifty or more small cottages to supply the needs of summer visitors. During the past year the old Union Church Building has been torn down and a much larger and better appointed one erected.

This new building is known as the Auditorium. During the month of August there was hardly an hour of the day or evening when it was not being used for missionary conferences, conventions, church services, lectures, or concerts. As a rule these meetings were all well attended; and for the Sunday services and evening meetings the seating capacity of about six hundred was none too large.

These gatherings serve as a meeting ground for missionaries of all denominations and others not engaged in missionary work. Their value for fellowship and a broadening outlook on the problems that must quickly be solved in this rapidly changing and growing country can hardly be over-estimated.

Nor were the lighter forms of recreation overlooked. Tennis and picnic excursions claimed a good share of attention; and this year provision was made for the children in the form of swings, see-saws, and special tennis courts. These were in constant use and thoroughly appreciated by all.

A Union Picnic.

On August 22nd the American Boarders at Karuizawa invited the United Brethren and Methodist Protestant missionaries to join with them in a "Basket Picnic" for the purpose of promoting mutual acquaintance in view of the proposed union of the three denominations.

This union picnic proved to be a most delightful social gathering and was greatly enjoyed by more than thirty adults and a small group of children.

Having broken bread together we were no longer as strangers to each other but as members of one family, and in the "love-feast" that followed the spirit of harmony and unity was clearly mani-

fested. In a characteristic DeForest speech our Chairman remarked, that, owing to the action of our respective denominations in America, we found ourselves somewhat in the position of Japanese young people who have been betrothed without their knowledge and consent. He was sure, however, that when the marriage had taken place we should find, as was often the case in Japan, that the arrangement made by the parents was a good one and that mutual love, happiness, and helpfulness would be the result.

The cordial responses made by representatives of the U. B. and M. P. Missions certainly justified this prophecy. Several members of our Mission followed with short speeches in approval of the proposed union, expressing their conviction that it would result in great good.

One of these speakers called attention to the significant meaning that may be given to the initials that stand for the names of our several Missionary Boards. "We are all," he said, "(M. P.'s) *Missionary People*, all (A. B.'s) *American Brothers* and therefore (U. B.'s) *Unswerving Believers* in the Union! In the future we shall be (M. P.) *More Progressive*; to-day we have made a (U. B.) *Unique Beginning*, and when the union is consummated may we ever be (A. B. C. F. M.) *A Band of Consecrated Foreign Missionaries!*"

Boston Charges.

Considerable interest and discussion has been aroused in the Mission by the policy of the American Board, entered on at the beginning of the year, of charging a commission on all goods passing through its hands for the members of its various missions. Letters of specific inquiry as to the basis of working in the figuring out of this commission brought a specific and authoritative reply. As some in the Mission may not know just what this working basis is, it is printed here.

The following is an extract from a letter from Mr. Hosmer.

"Our basis of working is as follows,—

- 5 % is charged on general merchandise.
- 8 % is charged on periodicals.
- 15 % is charged on books.
- 2½ % is charged from the amount of an invoice in cases where the purchase is made direct by the missionary and invoice sent to our Treasurer for payment.

There is also a nominal charge of 5% made on forwarding packages sent to us by friends of missionaries to be sent in our shipments. Where the value is small a minimum charge of 25 cents will be made, that is there is to be no charge less than this amount."

The specially interesting items in the above extract are the last two. Concerning the two and a half percent charge a letter of inquiry was sent to treasurer Wiggin bringing the following reply,— "In reply to your inquiry about purchases made in San Francisco by Mr. Tenny, and charged through this office, no percentage is added." Treasurer Wiggin also states,— "When orders sent to a mercantile house are not accompanied by the Mission Treasurer's draft for payment, and when payment has to be made by correspondence with this (Boston,—ed. Miss. News) office a small percentage will be added." It may thus be inferred that these charges are only added when the business has to be done partly through the Boston office.

We would particularly direct the attention of the friends of missionaries to the last item in the extract from Mr. Hosmer's letter, and would state that in addition to this commission charged by the Board, which commission is small in itself, there are many other charges such as freight, insurance, duties, etc. which are also added. Missionaries are very glad to receive gifts from their friends and would not in any way wish to appear ungrateful for the remembrances but when these charges are deducted from his small allowance of funds there is sometimes an element other than that of pleasure mingled with the receiving of the gift. For instance,—One missionary paid charges of \$2.35 on a gift which originally cost \$2.50; while

some instances could be given where greater proportionate charges have had to be paid by the missionary. A few such gifts as these would put a missionary in a rather embarrassing situation.

Evolution, Racial and Habitudinal.

In this volume Dr. Gulick has brought together with suitable revision and additions the more important of his essays dealing with certain phases of the doctrine of evolution, which have appeared during the past twenty years.

In a paper like *MISSION NEWS*, a criticism of the views set forth in this treatise would be obviously out of place. Even a synopsis of its contents would, we fear, tax the power of attention of our readers,—certainly the present writer does not feel competent to undertake to prepare it.

Still, as the work of one who for thirty years and more served as a missionary of the American Board, for the most part in our own Mission, this book has a strong claim upon our notice. Its history, too, is impressive. Dr. Gulick, as all our readers know, was born of missionary parents in the Hawaiian Islands. While hardly twenty years of age he became interested in collecting snail shells in the valleys of Oahu. The collection grew and with its growth came the desire to systematise the collection and make it tributary to his study of the causes of the remarkable diversity in forms appearing in adjacent valleys, only a few miles removed from one another. He had read Darwin's account of the Galapagos Islands, and some years later the "Origin of Species" interested him greatly.

A close and searching examination of the habitat of each variety of snail was made and a map of the Island was prepared on a scale sufficiently large to admit of marking the home of each special variety and its geographical relation to the home of other varieties

more or less related to it. The result was a collection unique, probably, in its completeness and in the minute care with which it was arranged to serve an intellectual purpose. This collection he kept within reach during subsequent years while he familiarised himself with the literature of the subject.

In 1887 he visited London, where he had interviews with Darwin, Romanes, and, if we mistake not, Wallace. Under the stimulus of these interviews, especially those with Romanes, he published several essays in the "Journal of the Linnean Society," and in "Nature," which awakened attention both in Europe and America.

At the close of his furlough Dr. Gulick returned to Japan and again took up his missionary work; but he never lost sight of his scientific avocation and when, a few years ago, the state of his health led to his withdrawal from Japan, he determined to devote himself to the preparation of a systematic presentation of the results of his studies.

The argument of these essays is directed to showing how large a part segregation plays in divergent evolution and it is set forth with limitless patience and candor. No one, however cursory his examination of this work, can fail to be impressed with the careful and profound thought which lies back of Dr. Gulick's statements.

The book is a revelation of what the intelligent selection of a theme in early life, followed by industry and steadfastness of purpose through many years, can do in spite of what might seem adverse circumstances. Its acceptance by the Carnegie Institution, on the advice of its experts, will give it a prominent place in the libraries of the world and, we may well believe, it will find acceptance as a noteworthy contribution to the cause of biological science.

D. C. G.

EVOLUTION, RACIAL AND HABITUDINAL,
by Rev. John T. Gulick, Washington, D.C.,
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MISSION NEWS.

ADVERTISEMENT OF VOLUME X.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
5. The Personnel of the Mission. Brief personal mention of present and former members.

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Vol. I.

KYOTO, JAPAN, THURSDAY, NOV. 15th, 1906.

No. 2.

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J. H. DeForest.

BIRTHS.

DANA THURSTON WARREN.

Kobe, October Eighth.

HARRETT WESTBROOK DUNNING.

MARY KINGSBURY DUNNING.

Kyoto, October Tenth.

These are the first twins born in Japan to
members of the American Board Mission.
All three of these children are doing nicely.

General Notes.

The large amount of material coming
to hand, which could not well be kept
over, has necessitated the publication of
a larger issue than usual and the post-
poning of the "Tottori Number" until

next month. This latter will be issued
December fifteenth. It will contain two
or three pictures as well as articles cover-
ing the history of Tottori Station, its
present condition, and prospects. Orders
for extra copies of the issue should be
sent at once to the editor.

* * * *

Miss Case, of Oenka, sailed October
twentieth, on the "KOREA" for her fur-
lough in America. Her address will be
51 Fruit Street, Worcester, Mass.

* * * *

Miss Bradshaw expects to leave
Sendai on the Twenty-second of this
month and sail from Yokohama on the
twenty-ninth, via Vancouver, for her
furlough in America.

* * * *

Mrs. J. D. Davis expects to sail from
San Francisco on the "KOREA," on the
twentieth of this month. She brings
with her Rev. and Mrs. F. B. Bridgman
who are returning to the Zulu Mission
in South Africa. This will give the
opportunity for a unique reunion, as
Mrs. Bridgman, Mrs. Olds of Miyazaki,
and Mr. Merle Davis of Nagasaki are
all children of Dr. Davis of Kyoto and
were born in Japan.

* * * *

The engagement is announced of Miss
Helen Davis, youngest daughter of Dr.
Davis, to Mr. Robert Chandler, son of
Rev. John S. Chandler of the American
Board Madura Mission, in India.

The exercises in Dōshisha, in observance of the Emperor's birthday, were held at eight o'clock in the morning and were more than usually impressive. At nine o'clock there was a brief dedicatory service of the enlarged athletic grounds. This consisted of a hymn followed by prayer by Lt. Col. Uno after which Principal Niwa made a few very appropriate remarks. Following this the boys held their annual athletic sports and, in spite of a passing shower or two, had a very successful day. A large number of friends and visitors were present.

* * * *

Mr. Lombard has received and accepted an appointment as lecturer in Literature in the newly opened Department of Letters of the Kyoto Imperial University.

* * * *

Mrs. Gordon has given, to the Kyoto Branch of the Mission Church, a beautiful set of linen to be used in the communion services. It is given in memory of one whom the members of the mission and all who knew him keep in loving remembrance. The members of the Kyoto Station, and all others who are privileged to share a communion service with them, will always remember, in prayer, those whom he held dear.

* * * *

The number of visitors attending the English services in Kyoto has greatly increased during the past year. The first Sunday of this month there were twelve visitors from the hotels. The offerings for the past year show one result of this increase of visitors, nearly five hundred and sixty *yen* having been received. Of this money seventy-five *yen* was given to the famine sufferers in Sendai and vicinity; about one hundred *yen* to Sunday Schools, Orphanages, etc.; and four hundred *yen* to the Y. M. C. A. toward the purchase of their building lot in this city.

In the article on the Baikwa (the Osaka Girls' School) we note, with surprise, that "for the first time the husbands of the alumnae" were invited to attend a welcome and farewell meeting for teachers. We sincerely hope that hereafter they will be invited whenever possible and made to feel that, thro their wives, they should have a particular interest in the school and are welcomed there. Nothing could be of greater advantage to the school.

* * * *

The fourth volume of "The Christian Movement in Japan" is made an exceptionally valuable number by the excellent article on "The Educational System of Japan." It would be difficult, if not impossible, to find a better, more complete, or more carefully written article on this subject. The volume retails at twenty *sen* a copy or seven copies for one *yen*, postage extra.

The Dōshisha Theological Department.

This department closed in June last with over twenty members. Of these, eighteen went out into summer evangelistic work for about three months. Three of these men worked in Kyoto two in Osaka, two in the Sendai field and the others were scattered from Shikoku to Niigata. Much earnest work was done in these places and the men gained valuable experience which will be a help to them in their further study and in their future work.

The Department has opened this fall with an entering class of over twenty, most of whom are graduates of Middle Schools, making an enrollment of about forty-five theological students. This is a larger number than the school has had for twelve or fifteen years, and is the result of a quickened spiritual interest in the churches generally.

Dr. S. L. Gulick is expected back

from his two years of study in America and Europe, in December, and his coming will be a great help to the school.

At the recent yearly Conference of the Kumi-ai churches, in Kobe, a committee of five was appointed to consider, among other things, the training of pastors and evangelists, and we hope that this will result in more active interest and co-operation on the part of the Kumi-ai churches with the Theological Department of Dōshisha. The remarkable sunrise prayer meetings of the pastors and delegates of the Conference held on the mountain, at the last one of which one hundred and twenty met together and there were offered a succession of half minute or one minute prayers which were nearly all petitions for spiritual power and that the Holy Spirit would use them in the work, are another proof of the same quickening presence of the Spirit which we hope will be felt more and more in the Theological Department and in the churches generally.

J. D. DAVIS.

The Baikwa.

The Baikwa is making history very fast these days. Our long waited-for and much expected "new lady," Miss Elizabeth Ward, came to us at the opening of the fall term. Her hours for the study of the Japanese language have been arranged with two teachers and her mornings are entirely devoted to that work. She gives to the school ten hours a week of English teaching.

Through the kindness of the Woman's Board in Boston, Miss Learned continues her services to the school. The help and moral support given by these two ladies are invaluable.

The ground space, for daily gymnastics, which have become a necessity for all girl's schools in Japan, has been enlarged by the removal of an adjoining house, and a special teacher, a graduate of the School of Gymnastics, has been engaged to teach the girls.

A few of the pupils have caught the "Tokyo fever" and gone there to study but others have come in so that the numbers remain about the same as last year,—something more than two hundred.

Five of our alumnae have gone to the United States during the recent months and one, Miss Kamahara, has just returned to Kobe College.

One of our earliest graduates, who was one of the two women on our Board of Trustees, died very suddenly at her summer home about the middle of October. She was a happy mother and an influential woman among a large circle of friends of the school and church.

Our much respected and well-loved treasurer and teacher, Mr. Ninomiya, and his wife left at the end of October. We could ill spare them but as they are going into other Christian work our sorrow is lessened, knowing well that they will continue to be *Christ* people. The ministry and the Kobe Bible School will be richer for their work and help. Mr. Ninomiya goes to the Dōshisha Theological School in Kyoto for further study in preparation for the ministry and his wife returns to assist Miss Barrows.

Miss Colby recently gave a reception to Miss Learned and Miss Ward, uniting it with a farewell meeting to Mr. and Mrs. Ninomiya and Miss Case. The invited guests consisted of the Board of Trustees of the School, the Osaka alumnae, and a few special friends, including Mr. and Mrs. Allehin who charmed us with their music, as did also Miss Learned and Miss Ward. For the first time the husbands of the alumnae were invited to meet with us and it proved a very pleasing addition.

Quite a unique feature of the entertainment was the collection of old photographs of former missionaries of the Station, earlier teachers in the school, and many absent members of the alumnae placed on the walls around the two rooms. Many of the photographs were taken twenty-five years ago or more and proved

a very happy reminder of "the old days."

The two Christian Endeavor Societies are flourishing. The younger one, started and trained in the Life of Christ by Miss Daniels and, since her departure, continued by Miss Colby, has been turned over to Miss Ward and become directly tributary to the Senior Society of which Miss Colby has become the president.

Two of our hardest girls, from a Christian point of view, have joined the Society this fall. Their families have hated Christianity while allowing their daughters to receive the benefits of it but now these two girls have joined the Society and quite a number of others with them, which gives us cause for sincere rejoicing.

Plans for the new building are being pushed to completion and may be seen, by any one interested, on application to the school or any of its officers.

L. E. CASE.

Kobe College.

Preparations for building have spoiled for the present the beauty of the ornamental grounds of Kobe College, and many expressions of regret are heard from members and friends of the institution. To some of us the thought that much of the beauty of the lawn was due to Miss Dudley's taste is not the least cause for regret. But the new arrangement of buildings and grounds, when once completed, will be an improvement on the old.

The new academy building on the leased land is nearly completed, and we hope to move by the middle of November. The members of the Building Committee may well be proud of the commodious and convenient result of their labors. The College Literary Society is already planning a farewell meeting for the old Recitation Hall, which will soon be pulled down, that

some of its materials may be utilized in the new Chapel building. A substantial wall, between the College grounds and those of Mr. Matsukata on the east, adds much to the appearance of the place.

We are glad to welcome back Miss Kamahara, who returns, after two years of study at Mills College, with undiminished loyalty to Kobe, and with increased value as a teacher from her experience abroad. Miss Mase, who was graduated from our college course four years ago and has since been teaching in the Okayama Kōtō Jo Gakko, has succeeded her at Mills College.

Miss Chandler has completed seven years of valuable work in the College. She came for five years, but, as it would have been hard to spare her at the end of that time, she consented to stay longer. She has devoted herself most faithfully to her work, having rarely missed a day from the classroom. Her persistence, in keeping at the language, though with full school work she had little time to give to it, has been a good example to some of the rest of us. She found time for personal work with her pupils and for calling at the homes of those who lived in Kobe. Her Sunday morning Bible class of young men, at the Tamon Church, and her Sunday afternoon work for the Chinese,—probably the only Christian work done for the hundreds of Chinese living in Kobe,—made Sunday a busy day for her and showed that her interests were broader than the school routine.

Miss Chandler's place in the school has been taken by Miss Anna Pettee, and it is a great pleasure to welcome back another of the "mission children."

Just now we are planning to celebrate the fact that Mr. Yamanouchi has completed his twenty fifth year of service as teacher of Japanese penmanship and Chinese literature in the school. The unique occasion seems to call for a half holiday.

The Okayama Orphan Asylum Band, as last year, has recently given us a special concert, with a gain of fifteen yen

to the Asylum and a good deal of pleasure to those who looked and listened.

The meetings of Sökwaï, so far as we were able to attend them, were a real inspiration to students as well as teachers, and there is a noticeable increase of earnestness among them as a result.

SUSAN A. SEARLE.

The Glory Kindergarten and Training School.

"He that believeth shall not make haste."

The present condition of the Kindergarten teaches that quieting lesson. We are learning that it is good to work steadily at appointed tasks without anxiety.

We *needed* a larger appropriation,—and it has come.

We *needed* more teachers,—and we have them.

We *needed* a permanent home for the foreign teachers,—and we have it.

We *needed* more students in the training class, to supply the large demand,—and we have them.

All this seemed so impossible,—but it has come (!) and so we are expecting to have the still pressing needs supplied in due time.

Yes,—we are *expecting* a renovated Kindergarten giving sunlight to the children, a respectable appearance for visitors, and a second story supplying rooms for training school work.

We are *expecting* money to buy a plot of land to make room for a home for the students on the same lot with that for the foreign teacher.

We are *expecting* to repair the present home for the foreign teacher and to build a respectable fence around the lot.

And we are *expecting* money to publish our text-books,—five of them are now being copied by hand, for each student of the training class.

Yes, "the unexpected has happened,"

and we have all the students in the training school that we can accommodate, with applications enough for next April to make "a waiting list" necessary! Never have we had so large a proportion of independent students, while the incoming class for next April promises to be largely self-supporting.

We have a very good corps of teachers to carry on the work,—in psychology, Bible, Mother Play, History of Education, Programs, Stories and Games, Kindergarten Theory and Practice, Music, Drawing, Gymnastics, and Flower Arrangement.

There is a large demand for experienced, efficient Kindergarteners, and we are enlarging and expanding our curriculum to meet the demand.

The Kindergarten is not left behind in the new prosperity which has come to us, but our waiting list there is as long as ever,—above a hundred names,—and the daily work with the children has never been more beautiful.

Outside appreciation of the value of work for children is growing rapidly, so let us take heart and move steadily forward,—we on the field by steady, faithful work and planning,—you at home, by your gifts and prayers.

A. L. HOWE.

The Sökwaï.

By general consent, the 22nd Annual Meeting of the Kumi-ai churches, held at Kobe Church, Oct. 13-16, touched the high water mark. The large attendance of ninety-nine delegates and thirty corresponding members, made a splendid assembly to look upon, and the assembly found in the renovated and beautified church building a splendid place for its meeting.

The routine of organization and getting things started on Saturday morning and afternoon, was followed by an evening session full of enthusiasm over the encouraging reports of the progress of

the work during the year. And when the call was made for special funds to continue the evangelistic campaign (shū-chū dendo) next year, over 1,420 *yen* was pledged on the spot. This was later increased to nearly two thousand.

The Sabbath morning service was impressive. The large church was filled with a waiting congregation that was good to look upon, and to be a part of. The music, furnished by the Kobe College Choir and the Apollo Club, was excellent, but one could not help thinking that much was lost by not allowing *such* a congregation to voice its deep feelings by at least one good song together. There was no congregational singing!

The preacher, Mr. Abe of Okayama, clothed the dry bones of Ezekiel's vision with much of flesh and blood and life, and made an impassioned appeal for self-denying, agonizing effort to save the souls of the people.

The Lord's Supper was administered by Mr. Sugita and Dr. Davis.

On Sunday afternoon Mr. Shimada and Mr. Ebina attracted an audience that filled the large church to overflowing before the time advertised for the service to begin, and at two o'clock the gates before the church were closed, and many turned away.

Among the interesting things of Monday were the ordination service, at Tamon Church, of Mr. Yamamoto of Nagasaki, and the meeting for women, at Kobe Church, in the afternoon, attended by about six hundred, and addressed by Mr. Hori and Mr. Miyagawa. At the close of this meeting a resolution was adopted which resulted in the formation of a Woman's Missionary Society. The thing was done very quietly, but knowing, as we do, what a Woman's Board means in the help given to evangelistic work, it may be that that will be the chief act for which this Twenty Second Sōkwai will be distinguished in Japanese Church History.

The social gathering on Monday evening, in the spacious hall of the Shinkō

Club, was greatly enjoyed by the several hundred who sat down to a lunch-box supper, and by the other hundreds who came in later to feast on the very interesting program of music and drama which had been generously provided, and for which the services of some of the best talent in Japan had been secured.

The Sōkwai proper, which closed on Tuesday noon, was followed by a Workers' Meeting held for one day in a large summer hotel by the seashore at Maiko. Here the frock-coat was exchanged for the *kimono*, and the formality of the public sessions was forgotten in the free-and-easy meeting together here for sea-bathing, for general intercourse, for heart to heart conversations, for friendly discussion of helpful topics new and old, and for united prayer and consecration to nobler efforts during the coming year.

The motto chosen for the Sōkwai and hung conspicuously upon the wall of the assembly room was, "Pray without ceasing." And this spirit of prayer was the atmosphere of all the meetings, from the first sunrise prayer-meeting on the hills above the city, to the last assembly on the sea level at Maiko.

An attendance at this Sōkwai could not fail to impress one with the thought that the Kumiai Church has a fine lot of hard-headed, soft-hearted, high-spirited, broad-gage workers, from the dignified Chairman Harada to the brother who came from the most distant country station.

The undertone of the meetings was, moreover, eminently spiritual. These workers have the common conviction that the Church, to be alive, must be evangelical,—must be in the world, like her Master, "to seek and to save the lost."

A most gratifying sign of the times is the way in which the idea of Christian giving is taking possession of both clergy and laymen. With nearly fifteen hundred *yen* raised at one session for special evangelistic work next year; with special aid pledged by a number of individuals to

help, for a year, some weak churches which the Missionary Society is not yet able to assist; with the splendid offer, by several laymen, of one thousand *yen* for opening at Tokyo next spring a special Workers' Meeting for the help and training and culture of the men in the field,—such things show that the claims of the Gospel are touching both the heart and the pocket. When that happens the success of the Church's work is assured.

In past years the great goal of "independence" may have obscured, at times, the greater goal of spirituality. But it was evident at this meeting that the near approach of the realization of that independence idea is having the sobering effect which responsibility always brings. And the manifest hunger and thirst for spiritual results showed that the greater goal has come now fully into view.

H. B. NEWELL.

A Kyoto Anniversary.

The Heian Church in Kyoto has just celebrated its thirtieth anniversary by making extensive repairs to the amount of two thousand two hundred *yen*, and by enlarging its house to a seating capacity of five hundred, so that it is not only the oldest Church body but has the largest Church building in the city.

On the morning of Oct. 19th the *Bukwai* (Local Conference) met in the Church and after reports and earnest conference raised one hundred *yen* for special evangelistic work in this region.

The afternoon of the same day was given to the Thirtieth Anniversary Exercises in which Messrs. Tsunajima, Hori, Davis and others had part. Rev. Mr. Hori of Maebashi was one of the eight charter members. He related many of the early experiences through which the Church passed, of its organization in Mr. Doane's parlor, of the fear of the people in the neighbourhood to

rent buildings or to sell land to Christians, and gave personal reminiscences of early members.

The Church has a present membership of two hundred and sixty-three; a total during the thirty years of nine hundred and twelve. One evidence of the way it is now regarded in the neighbourhood was shown by the fact that on the Anniversary day the houses on each side of the street in the block on which the Church stands displayed big red lanterns marked with characters of congratulation.

In the evening at the invitation of the Church about seventy of the pastors, evangelists and leading Christians of the Kyoto District sat down to dinner together in one of the Club Houses near by, and later the Church was again well filled for the evening service.

E. E. CARY.

Sapporo Doings.

The most important recent event in connection with Sapporo Station is its decision to divide forces and locate the Bartlett family twenty miles away in the bustling city of Otaru. This decision was reached after much thought, prayer, and consultation. Such a division of forces was against the personal inclination of all concerned but the exigencies of the work seemed, to each member of the Station, to make the division wise.

A site has been chosen and land purchased for the new home. Only a few days after a written contract for selling the land had been signed a change in the location of the docks for shipping coal, and new plans for the perfecting of the harbor, caused a marked appreciation in the value of the large lot,—about 36,000 sq. ft. The mission may not care so much for the gain in dollars and cents but if the land had not been secured when it was the price would probably have been at least double or the site might not have been purchasable at all.

A regular western boom is on, a real severe attack of land fever.

A plan for daily street preaching in Otaru during the month of August was made by two Japanese and two American ministers. With the exception of a few days when it was necessary to rest the work for various reasons, the plan was carried out with success. The listening was always respectful and attentive and there was no wilful disturbance of the speaking nor anything like opposition. At the close of the campaign the promoters are all enthusiastic and Mr. Takahashi says he feels a new zest in the preaching of the Gospel, his pulpit is as broad as the limits of the city. Thus has Mr. Bartlett's influence begun to be felt in Otaru long before he takes up his residence there, for he, more than any other, inspired this new enterprise.

A promise has been secured from Mrs. Foulk to come to Otaru and take up the work for women.

We especially enjoyed a visit from Miss Talcott during the early days of September. As usual she turned her hand and heart aptly to the thing before her that needed doing.

For the three weeks Industrial Exposition in Sapporo, beginning September tenth, the Japanese and Foreign ministers, connected with the six Protestant Churches, held daily preaching services in a tent, pitched for the purpose, near the Exposition grounds. The work was very successful.

G. M. ROWLAND.

Maebashi Notes.

First to be noted is the safe return of Miss Griswold who shared the S. S. *Dakota* with the one hundred and fifty millionaires from Los Angeles. Unfortunately she had an exceedingly small share in the shape of a leaky, stuffy, second-class cabin on a first-class ticket, but still landed in Yokohama full of good nature and eagerness for another term of service. Already there

have been several calls upon her for addresses, — Theological, Experiential, and Geographical.

Mr. Ellis of the Philadelphia Free Press, paid us a flying visit in September. During his twenty-six hour's stay he spoke four times, three times in different schools and once to a crowded house at the Church. His addresses, and keen interest in what was going on, were highly appreciated.

From October first to seventh inclusive, a series of special services were conducted at the Takasaki church, Mr. Kozaki being in charge. The evenings were devoted to preaching—two speakers each time—and the days were spent in calling. Mr. Ebina was present one day, doing good by the two addresses he gave. Two results were manifest,—(1) a decision to study Christianity by thirty-four people, and (2) a general warming up of the church members. The pastor and one deacon had to shoulder the responsibility for the movement but the other church members gradually fell into line and at the final thanksgiving meeting there were many confessions of indifference and promises to reform. Needless to say, pastor Matsumoto is greatly encouraged.

In Maebashi we are getting ready for a big forward movement to begin on November first and last twelve days. Pastor Tsunashima is to take charge and Messrs. Ebina, Kozaki, and others are to lend a hand. Preparatory to this movement the church here has been holding special prayer meetings and preaching services, in all of which there has been much interest. In the outstations of Agatsuma, Fujioka, and Sano, there have also been special efforts made and before the year closes we hope to see some definite results.

The annual meeting of the Jōshu Christians, held in Tomioka on September seventeenth, was a decided success, about one hundred being present. The spirit of the meeting was all in the direction of advance along spiritual lines, there being much warm discussion, by prominent lay-

men, of ways and means. Rev. Hashino, of the Presbyterian Church, Tokyo, was down for the annual address, and being himself a Jōshu boy, he enlivened us with reminiscences, congratulations and happy prophesying. Certainly no note of discouragement was heard but rather the notes of rejoicing and triumph.

I may add, in closing, that on October second, at the Fall District Association, Mr. Matsumoto of the Takasaki Church was ordained, so that now all our five independent churches are under the care of pastors duly authorised to take full charge of all forms of work.

H. PEDLEY.

Fall Openings in Okayama Ken.

I write this deliberately in spite of the fact that we were loth to say good by to the Bennetts and have missed them terribly since they moved to Tottori last month. More serious yet is the consideration that some of the work they and Miss Wainwright were carrying has perforce been dropped, we are so short-handed this fall. Okayama also greatly misses Prof. and Mrs. Gauntlett who have moved to Kanazawa. We miss also our broad-minded governor and his expectationally efficient wife. Two churches are pastorless, one having become so the past summer.

The Orphanage with its 1,200 children has no chapel except the school yard, and having, used up the large extra gifts received in the spring, is facing debt, or at least a desperate financial situation. There has been a sad case of immorality and deception among the local church members; opposition taking the form of social ostracism has arisen against the Christians in one or two places; the inability of the Woman's Board to provide at once the funds for purchasing the imperatively need lot adjoining the widely beneficial social settlement plant at Hanabatake, causes Miss Adams and

all of us much anxiety; and there are other serious problems on hand that tax us sorely.

Yet in spite of these more or less distressing circumstances, the work is moving on splendidly and there are abundant causes for gratitude and cheerfulness. The baptism of forty-one persons, on one Sunday during the past summer in connection with a single country church, is unprecedented in this whole region. The recent meetings at Tsuyama resulted in a deeper consecration on the part of pastor Abe of Okayama, the leader of the movement, and other workers, that can be called, without, cant, nothing less than Pentecostal. I have never witnessed a higher, healthier uplift, relatively speaking. No wonder there are already two hundred inquirers in thirty different houses at Tsuyama and the fire is spreading throughout the prefecture.

Okayama city, especially the Orphanage, outdid itself in the enthusiastic reception accorded Miss Anna H. Pettee on her return here after nearly ten years absence abroad.

A Mr. and Mrs. Chang, Chinese Presbyterian Christians from Shanghai, have spent a fortnight or more in the Orphanage, studying its methods of operation in order that they may open and conduct a similar institution in their own country.

We find Prof. and Mrs. Colburn, formerly of Osaka, a very pleasant and helpful addition to our exceedingly limited foreign community in Okayama. He succeeds Prof. Gauntlett as instructor of English at the Sixth Higher (government) School in this city.

The indications are that our new governor and his wife, formerly of Tottori and well known by some members of our mission, will prove themselves to be broad-minded in their sympathies and genuinely desirous of helping forward all worthy projects for the uplift of the city and the prefecture.

In a word then, the fall work opens auspiciously and the small band of

trained workers, tho. overtaxed, is full of cheer and confidence.

J. H. PETTEE.

Tsuyama Progress.

The Autumn has opened most auspiciously for the work in Tsuyama.

In the first place, in September the church became financially independent. It was one of those passed over to the Home Missionary Society at the beginning of the year and now, after this short interval, it has gone on to be independent of Japanese help also. The surprising and most encouraging thing about it is that the movement was started without the knowledge of the most influential member and largest giver. It succeeded by a careful canvas of the membership, securing an advance in the contributions of those already giving, and, in some cases, contributions from new givers. This insures a true democratic independence and not, as has been the case in some places, dependence upon one or two or a small group of members. There have been additions to the church at every communion service for some time. In July there were five baptisms, in September six, and in October five. These additions bring the present membership to one hundred and five while the average attendance at Sunday School is one hundred and seventy.

The Prefectural Evangelistic Association, organized at Okayama in the Spring, selected Tsuyama for its opening campaign this Fall. During the first week a meeting was held every forenoon for the workers themselves, the average attendance being fifteen. The afternoons were spent in visiting the homes of inquirers for Bible teaching. In the evening preaching services were held in different parts of the city, thirteen districts thus having the Gospel brought home to them. The worker's meetings were attended with a special blessing upon those who were present and new consecration on their part to the work.

This first week was followed by ten days devoted entirely to personal work in the city and evening preaching services in three adjacent villages. Seven of the workers remained for this purpose and in some thirty-five homes of the city Christian instruction was regularly given, in many cases members of other families in the vicinity coming in. As a result of this campaign there are, including students in the Middle School and the Girl's High School, about one hundred and fifty inquirers. This lays an extra but blessed burden upon the few resident workers to follow up all these cases with the proper care.

Mr. White is itinerating through the province every week, visiting Tsuyama, Katsumoda, Kurashiki, and Ushigawa. On an average, two days in the week are spent in Okayama where he has a chance at his library and Bible classes for students. The chapel work in Tsuyama, which had to be given up at the beginning of the year, has been started again. For eight years the chapel has been in the same general neighborhood, so it seemed desirable to find a new site giving a new district an opportunity to hear about Christianity. Fortunately a very suitable place has been secured still further east and the work has started there in a most encouraging way. Truly the harvest is great and waiting but the laborers are few.

S. S. WHITE.

Hyuga Items.

There is nothing startling to tell as the new year opens after the comparative inactivity of the summer, but there are signs of encouragement. Spiritually there have been some successes, though no general movement such as we have prayed for.

Miyakonojo, still pastorless, has nevertheless been greatly quickened by the persistent efforts of our new Bible woman during the summer and fall. As a

visible result some six or eight Middle School students and some others have expressed their purpose to join the Christian ranks, while the whole line of battle has been strengthened. Our hope now is that as a result of Mr. Clark's visit to the Sōkwai, the right man for the position of pastor there may at last be in sight.

Hososhima, now ours only by right of the love that tended and nourished her through a long childhood till she was ready for adoption into the new family relationship, has been blessed during the new year-old pastorate of Li San. He is a teacher rather than a preacher. He believes in systematic, persistent Bible instruction, in groups or with individuals, as the prime means of grace, and the interest aroused in the Bible, and consequently in the Church, have justified his methods.

Hososhima Church is alive—very much alive—so much so that they surprised us a few weeks ago by announcing that the long-talked-of dream of a Church building had suddenly become realized—that the money needed had been solicited and subscribed, every dollar of it, without asking help from any of us. Their only request is that now the Mission lend their assistance and help them to raise an additional two hundred *yen* with which they propose to build a parsonage on the lot that they have already secured for the Church. This is enterprise and we shall be glad to help it along.

The zeal for Church-building seems to have become contagious, for the fever has laid hold of another place near by where formerly there has not been so much as an organized *kogisho*. But now the little band of Christians have already raised a considerable sum toward a Church-building and are applying to us for assistance.

These are encouraging notes and there are others, which, though less evi- lent, are yet just as real.

In Miyazaki itself we have not been idle. Entitled to a vacation as much as

anyone could be, Mr. Clark and Miss Gulick yet preferred to stay by their posts in spite of the intense heat of the summer and keep things going. Mrs. Olds and I have recently started a new children's meeting which promises well, while the way is opening up for the establishment of Sunday Schools in the vicinity. Other embryonic enterprises may be worthy of mention at some future time.

But, with all that we have, we want more. There is too much of spiritual deadness in the air and ours is the universal need—a new spiritual impulse that will fan the smouldering embers into life again.

C. B. OLDS.

Matsuyama Matters.

With my own family started off on furlough, and the Warren family in Kobe, this Station was held down during the summer by Miss Judson and Miss Parmelee, till things got to *boiling* for the former, when she sought the mountains of Arima where the boiling springs are cold.

The departure of one family took away all the children of the Station; but the Warrens have risen to the occasion and will bring back a fine boy to make music for us. We await with joy the coming of young Dana.

Hawaiian happenings are not directly a part of Matsuyama matters, and yet they concerned some of us during the summer. For having accompanied my family that far on their way home, I was interested, naturally, in the Japanese churches there, and had an opportunity to see something of their condition, during the month that we spent in Honolulu; and not only to see, but also it was my privilege to take a little part in the work of the *kogisho* and the two independent Kumiai churches, the Methodist church, and the Y.M.C.A. The *kogisho*, under the direction of Dr. Scudder as a part of

the Hawaiian Board work, has Mr. Kajiro for evangelist; while the two churches are excellently manned by pastors Okumura and Yamaguchi. It was interesting to see the prosperity of these Japanese churches on foreign soil.

Since returning to Matsuyama on Sept. 1st, I have spent a good share of the time, up to the present, in the country districts, first visiting Uwajima and working for several days with Pastor Higashi in that vicinity. This church has had twelve additions since Jan., and ought soon to take its place in the body of Kumiai churches,—as we hope that it may. A visit to the village of Ofuji, ten miles in the country, revealed an interesting piece of work. Here a young man, now head of a wealthy family, having become a Christian while a student at the Dōshisha, on his return home about seven years ago, began active Christian work by opening a Sunday School for the children of the village. This he has continued thro these years, and has lately added a Y.M.C.A., and a Temperance Society. It is a genuine pleasure to run across these Dōshisha men in unlooked-for places, keeping alive and active their Christian faith.

A Sunday at Gunchu followed, where Mr. and Mrs. Agata are gathering in the fruit of previous labors, and where I had the pleasure of receiving eight adults into fellowship.

Then came four delightful days at Imaharu, the Philadelphia of our Shikoku churches, where, with pastor Tsuyumu, I engaged in a minor campaign designed to prepare the church for the great evangelistic campaign to come a month later, after the Sōkwaï. However much or little one may be able to give to this Church, he cannot fail to receive much thro a visit to this warm-hearted Christian community.

Leaving Imaharu and Hashihama (a neighboring town with a small Church and a large building), the island of Shisaka was next visited, where are the great smelting works of the Sumitomo "Besshi Copper Mines." Here we had an

afternoon meeting for children, and an evening preaching service for adults, among whom several eager seekers appeared. This little island houses about 4,500 people, and is a little kingdom in itself. Among the officers and employees are a number of Christians, and the whole attitude of the Company toward our work is such that we are always welcomed both here and at Niihama, ten miles away, on the coast, where are the main offices, the foundry, the receiving sheds for the ore brought down by rail from the mountains, the harbor, and the fleet which is always busy shipping the ore across to the island. Niihama has, probably, one of the best appointed primary and grammar schools in the country; and it would be hard to find anywhere a better assembly hall than is here. As the school is private, belonging to the Company, this hall is always generously opened for our religious meetings; and a fine, intelligent audience is always found here.

Parting with Mr. Tsuyumu here, I went along the coast to Mr. Okamoto's field, and with him held meetings at Saijo and Komatsu, and in the village of Nagano. The most encouraging part of the work here is the Sunday Schools which are most flourishing under Mrs. Okamoto's skilful direction.

Returning home over-land from here, I called, on the way, upon an old doctor, now a member of the Imaharu Church, but formerly a Catholic Christian near Nagasaki, who, as a boy, remembers the persecutions and the trampling upon the Cross which the Government officials attempted to enforce. He related how that, when the officials visited his place one day, his employer, a carpenter, who was not himself a Christian, hid him away in a garret, and thus helped him to escape persecution. It was like reading a chapter of ancient history to meet and talk with this distinguished looking, white-bearded old man.

After attending the inspiring Sōkwaï at Kobe, I accompanied Pastor Sunagawa, of the Kochi Church, to his field,

where I spent several days of splendid fellowship, and received a warm southern welcome to this part of the field, which was entirely new to me. The Church looks prosperous in its fine, new building, and it certainly was greatly strengthened by last year's evangelistic campaign, as a result of which fifty new members were added. The six meetings I had the privilege of addressing here were all well attended by nice audiences of sturdy looking people.

The return journey overland was a two days' revelation of the truly mountainous character of this island which I had hitherto known only on its coastline. Yet these rough mountain slopes seemed to be fairly well populated, and more or less under cultivation; only, in place of the rice fields one is so accustomed to see, here corn fields abounded,—if those slopes can be called "fields" that are tipped up at an angle of anywhere from forty-five to sixty degrees! They surely must use ladders in garnering the crops!

During the fifty-eight days since my return home I have been in the field just one half the time, have travelled about nine hundred and fifty miles, and given thirty-three sermons and addresses in fifteen different places. Everywhere the churches, like the crops this year, look prosperous; and the workers, like the farmers, seem happy and enthusiastic. The fields seem ripe for harvesting, and the laborers are already beginning to receive the promised wages of joy.

As for this city work, the Matsuyama Church is still without a pastor, but has hopes of making suitable arrangements soon. For the present, both this Church and the Komachi Church at the other end of the city, depend largely upon missionary assistance in the services, as well as in the Sunday School; for Miss Judson is acting as Superintendent at the former, and Miss Parmelee at the latter.

The Factory Girls' Home is experiencing a falling off in patronage, consequent on the sickness that was

prevalent among the mill operatives during the summer, and which has made parents loth to send their girls there under prevailing conditions. The mill force is thus reduced fully one third, and the Home shares in this reduction. It is hoped that the cooler weather will amend matters somewhat. The Home is planning for greater things, and has recently purchased a piece of adjoining land, that came upon the market, containing about five hundred *tsubo*.

The Girls' School and the Industrial School, now combined under Miss Judson's management, have opened prosperously, and are doing good work. The former has seventy pupils in attendance, and the latter, with over one hundred enrolled, has a regular attendance of seventy. In connection with the latter school Miss Judson has an interesting Bible class of about thirty young men.

The Central Y.M.C.A. which was organized last spring, has opened up its night school for English again, with about fifty in attendance. Three evenings a week are given to this, a Bible lesson once a week being a part of the regular curriculum. In this work all three of the local denominations join.

H. B. NEWELL.

Dr. Day's Visit to Niigata.

Many of the members of our Mission are the special representatives on the foreign field of some church in the homeland that has wholly or in part assumed their support. Some have been able to visit these churches before coming to Japan or when on furlough and thus have become acquainted with those they represent. Few, however, have had the privilege of welcoming to their homes in Japan a delegation from America bringing personal messages of greeting and generous tokens of loving interest from the home church.

This privilege was recently enjoyed by Mr. and Mrs. Curtis when Rev. William Horace Day, pastor of the First Church

of Los Angeles, with Mrs. Day, and the Misses Clark, daughters of the President of the Board of Trustees, visited Niigata.

Dr. and Mrs. Day had planned to spend a week in Echigo that they might visit our out-stations and become acquainted with the conditions in the whole Niigata field, but owing to the stranding of their steamer, the Manchuria, and the consequent delay of three weeks in Honolulu, they were able to be with us but one full day. That day being Sunday, however, they saw a good deal of the city work carried on by the Niigata Church and by the Mission.

In a brief address at the close of the morning service in the church, Dr. Day gave greetings to the Christians of Niigata from the members of his church in Los Angeles. He assured us that the missionaries and the Japanese Christians in Niigata, and the work they are trying to do, are always remembered in prayer at the public services of the Los Angeles Church and by many individual members who have become interested in the work in this part of Japan.

He spoke also of what the First Church is trying to do for the Japanese young men of Los Angeles. It supports a "Mission" or "Home for Japanese," in which there are dormitories for the homeless, a hospital ward for the sick, a reading-room, a night school, Bible classes, and frequent gospel services. By a happy coincidence, the Superintendent of this Japanese Home in Los Angeles is Miss Alice Harwood, who at one time was connected with the Niigata Station of the American Board Mission in Japan.

The First Church also supports a Chinese Mission in Los Angeles and as a result of the work done in these Missions there are more than thirty Japanese and about the same number of Chinese who have united with the church. In the new church-building recently completed, the Japanese and Chinese members have placed a beautiful stained-glass window bearing appropriate Scripture texts in their respective languages. In speaking of this incident Dr. Day greatly pleased

his Niigata audience by repeating in their own tongue the motto of the Japanese window; *Nanjira mina kyōdai nari.* (All ye are brethren).

In the afternoon Dr. and Mrs. Day visited three of our Sunday-schools in different parts of the city, and also attended a joint meeting of the King's Daughters' and Sunshine Societies. He gave a short helpful address to the girls from the text "Ye are My witnesses." At their own request both Dr. and Mrs. Day were made Honorary Members of these two societies, and they kindly contributed a *yen* each to the Societies' Charity Fund. They also gave five *yen* for the purchasing of new books for the Girls' Lending Library.

In the evening, at Furumachi Chapel, Dr. Day had the opportunity of seeing, and sharing in, one of our street-preaching services. At this meeting an audience of at least one hundred stood quietly listening for more than an hour to the preaching of the gospel and the singing of gospel hymns.

Dr. Day and his party left Niigata Monday morning for Kyoto where they were to visit Miss Denton who is a member of the First Church in Los Angeles. A few of our Christians at Nagaoka and Kashiwazaki were able to greet Dr. Day at the railway stations as he passed through those places. Shibata, tho unvisited, was remembered by all of the party with donations for its new church-building, now nearing completion.

These gifts in aid of the work, and the personal messages and gift from the members of the First Church at Los Angeles, were most deeply appreciated by their representatives in the Niigata field. Our relationship to that church will henceforth seem more real, while the visit of its pastor and his wife, and the hearty interest they manifested in our work, will always be a pleasant memory and a source of inspiration and strength.

An Evangelistic Trip to Aiyu.

(The following article is of special interest from the fact that it is written by a Japan-

ese who has but recently returned from America where he took his B. A. at Oberlin and his M. A. at Harvard. It is an account of a trip made in company with Miss Bradshaw, who sends the article, and is printed as written by the Japanese.—Ed. MISSION NEWS.)

One thing that struck me most was the joy of meeting old friends. Even mature Christians have woes and worries, and it is the privilege of a Christian-worker to be confided in with their difficulties and troubles, and give admonitions and advice. Speechifying alone, important as it is, and quite tiring to our body, is only a small portion of the work when we are out on an evangelistic trip. It is true that three of us made 32 speeches in 14 meetings in 12 days, and most places 7 or 8 miles apart. This is no light work, but the intimate talks with new and old Christians cheering the downcast, consoling the sick, correcting abnormal thinkings, nipping off the poisonous buds in the garden of thought, giving worldly advices and suggestions, warming the old friendship and reviving the old church associations, are much more delicate and intricate work.

This trip is not specially different from the same sort of trips we used to take every spring and fall, but tender kind ministration is never old or obsolete. Messages we give to them is the old gospel truth, simply adopted to the new circumstances. And it is delightful to see how it brightens many earnest hearts.

In our speeches we wanted to carry Christianity to highways and hedges and though it was under some difficulties, we planned to have road-side meetings as much as possible. To speak to a shifting crowd and sing hymns in a half open air meetings was not so very easy and pleasant till our spirits were touched by the love of the Son of God and till we longed to bring joy and blessing to these hearts which must be quite desolate, as ours were before we became Christians. It is inspiring to notice some earnest faces hearing us attentively all through the three-hour

meeting. Man soweth and God alone can make it grow!

Christians are living lonely, one or two families in this or that village, and they come out with wife and children to meet us. After the late night meeting they come to our hotel rooms. The rooms are imperfectly lit no doubt, but when we talk from heart to heart, and pray together, our hearts are aglow with the joy that no mere earthly things can give, neither take away. They go home walking, often three or four miles, with paper lantern, and the wife with her babe on her back confidently asleep—they go home, politely thanking us that we have brought new cheer to their lonesome life, and that the meeting, was beneficial to their thinkings. Though we are desperately tired by this time, yet our spirit is full of joy with the consciousness that we have done our duty—nay we then do not feel it as duty, but as privilege, that we are allowed to work for Christ.

I thought it was my great privilege in this journey to have been allowed to see the love of the Christians of this region toward Miss Bradshaw. She is returning for her furlough and many Christians' "best wishes," "goodbye's" and "seeing-off's" were really touching. Many eyes were moist with tears as they wished "bon voyage" and sang "God be with you till we meet again." For some of them were certain that the meeting will not be on this earth. Some brought a few trinkets, which are, nonetheless, as precious and sincere as two mites of the widow.

Time of mobing Christianity is gone for ever. Even in the street-meeting people hear most politely. Christians are looked up to as moralists. It is the most important time for the future of Christianity. If Christians should fail—(God forbid it)—to come up to their expectations, the future of Christian evangelization will be difficult. But if we meet their expectations, then its progress will be great. Men are frail, we must ask all our friends to support

us by deeds and prayers to fulfil the duty as Christian-workers.

ACROSS THE BACK OF JAPAN.

Several years ago, as Mrs. DeForest was staying in America with the children, and as Mr. Miller had not yet taken unto himself a wife, he and I kept bachelor's hall together for two years in Sendai, and thus cemented a friendship that threatens to abide forever. Then he married a Connecticut lady, and, as that State is where Mrs. DeForest and I hale from, it made one more tie binding our friendship together.

Having lived in Sendai twenty years, I know every missionary of the Reformed German Church as well as I know my own kith and kin. I saw the foundations of their wide work laid by Dr. Hoy. I lived with the Noss family a year, and they are way up in my estimation. I have lectured repeatedly in their Tohoku Gakuin. I took a brief part in the dedication of their new Recitation Hall, probably the finest school building of Middle School grade in the whole Empire. I have eaten at the tables of all their homes. I have seen with joy the expansion of their evangelistic and educational work, now conspicuous among the larger missions of Japan.

So when the Millers again urged me to redeem my ancient promise of a visit to their Yamagata home, I gladly decided to carry out the desire of my heart. I have just spent a delightful week with them on the heights of the Yamagata range and in the plains west that border on the Japan Sea. I saw about 100 miles of their parish, and Mr. Miller and I made addresses every night in churches, public halls, and theaters, before audiences that listened with the same earnestness for spiritual truth that now seems manifest in the minds of thoughtful Japanese all through the Empire.

At the Yonezawa meeting the galleries were filled with Middle School students, a class of young men who are especially susceptible to religious influences, and prominent teachers were scattered through

the audience. At Yamagata, the principal of the Girls' Normal and Higher Schools was present, and had freely aided in advertising the meetings among the influential classes. At Shinjo, the presiding officer of the meeting was the head judge of the place, a member of the Kumi-ai Church, but as is common with these open-minded people, he cared nothing for sectarian differences. Being sent to Shinjo, where there is no Kumi-ai organization, he at once identified himself with the German Reformed work. I was delighted to see such a man stand before the audience of two hundred teachers, scholars, officials, and other prominent men, and not only confess himself a Christian but urge all present to open their minds and hearts to the call of God through Christ. At Sakata I met a successful Kumi-ai evangelist with whom I have worked for more than ten years, but who recently for family reasons had to move to Sakata where our mission has no work. I had introduced him to Mr. Miller who at once asked him to take charge of their work in Sakata and Tsurugaoka. He had already gathered a band of twenty or thirty wide awake young men who took full responsibility for the meeting which has held in the public hall. His influence was apparent from the fact that the daily paper wrote up the meetings with enthusiasm, cordially urging the people not to miss the coming opportunity. The editor himself presided at the meeting and introduced us to a splendid audience of over five hundred. At Tsurugaoka the theater was put at our disposal and the leading lawyer of the town—a Christian—presided at a gathering of four hundred. So much for the meetings.

It was all too short a week. The feasts for the eye as one crosses the back of Japan; the spiritual strength of Christian fellowship; the joy of seeing the Kingdom coming through the work of friends, native and foreign,—these are some of the exceedingly great rewards of those who teach and practice the Gospel of Christ.

J. H. DEFORST.

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This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

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General Notes.

The March issue of MISSION NEWS will be an "Echigo Number" with map, pictures, and articles covering the work accomplished in that field, its needs and prospects. Orders for extra copies of the issue should be sent in at once.

* * * *

Inasmuch as the Congregational, Methodist Protestant, and United Brethren bodies in America have gone far toward organic union, with the result that the mission organisations supported by these bodies in Japan may also be brought to organic union in the not distant future, it seemed eminently fitting that we should know more of each other's work here. We are therefore glad to publish this month two articles from representatives of the Methodist Protestant and United Brethren Missions.

* * * *

Dr. and Mrs. DeForest have sailed for a furlough in America. They went by way of China and the Suez Canal.

The Sendai "Kahoku Shimpō" [a newspaper] writes,—Dr. and Mrs. De Forest leave Sendai this morning on the 10 o'clock train for an extended trip through China and Europe to America where they will remain about a year taking much needed rest. Their long residence among our people has made them almost one of us and we can hardly help feeling parting sorrows as we tell them "God's speed." No foreigner understands the Japanese, their strengths and weaknesses, better than the good Doctor and our appreciation of his services to this country in presenting Japan, in all its fairness, to the American public is indeed unbounded. If our people think that they have made what Japan is to-day by their own strength alone they are greatly mistaken. Behind Japan's victories, Japan's intellectual and moral progresses there are these missionaries who have always stood for the cause of justice. We owe much gratitude to the untiring and self-sacrificing labor of Dr. and Mrs. De Forest who have given their lives for the education and teaching of our people. We wish them a bon voyage and speedy return to Sendai.

* * * *

Dr. Learned has resigned from the position of Dean of the Theological School. Prof. Hino will act as Registrar of the school until the vacancy caused by Dr. Learned's resignation has been filled.

* * * *

On the afternoon of Friday, February eighth, appropriate exercises were held

in Doshisha installing Dr. S. L. Gulick in the Chair of Systematic Theology.

* * * *

The Academical Department of Doshisha has grown so rapidly of late that only a limited number of pupils will be admitted with the opening of the school year next April. No students will be received to the third or fifth year classes. A few may be admitted to the fourth year, while not more than ten will be admitted to the second year, and about one hundred and forty will be admitted to the entering or first year class. The theoretical limits of the classes will be one hundred and fifty for the first year; one hundred and twenty for the second; and one hundred each for the other years. This will give an actual school roll of a little over five hundred students, as large a number as can well be handled in the school.

* * * *

Dr. Barton received a warm welcome during his all too brief stay in Japan while on his way to China last month. His time was fully occupied in giving addresses and holding conferences with Japanese religious leaders and with members of the American Board and other missions in the cities where he stopped. His letter to the mission thru Dr. Learned, printed on another page, gives a good picture of the religious situation in Japan to-day.

* * * *

The Naniwa Church of Osaka celebrated its thirtieth anniversary on the nineteenth of last month. Invitations to attend were sent to members of the American Board Mission and later pictures of the church and its first pastor were also sent. This is but one instance of the cordial fellowship existing between the Kumi-ai Churches and the American Board missionaries.

* * * *

One result of the visit of Mr. F. I. Brown of the International Sunday School Association of North America has been the formation of a Sunday

School Association of Japan. The Kyoto Sunday Schools, numbering twenty-three, have joined in the movement. It is expected and hoped that a great impetus will be given to Sunday School work by this movement.

* * * *

A Sunday School was organized in the Okayama Orphan Asylum on January sixth. Nine hundred children were under forty different teachers with Mr. Sawaya as superintendent and Mr. Ishii as adviser.

* * * *

The lot for the Y. M. C. A. building in Kyoto has at last been secured. It is in the heart of the city, three blocks east of the main post office. The buildings now on the lot will be moved and the ground cleared next month. It is hoped that the forty-five hundred yen still needed to complete the payment for the lot will be obtained in the near future.

* * * *

Mr. Mott, General Secretary of the Y. M. C. A., paid a flying visit to Kyoto the last of January. He guaranteed five thousand dollars in addition to Mr. Wanamaker's gift for the Y. M. C. A. building and promised money for two or possibly three student dormitories in Kyoto.

* * * *

Preparations are well advanced for the conference of the World's Student Christian Federation which is to be held in Tokyo next April from the third to the seventh. Following the conference deputations will be sent to the chief student centers of Japan. Prayer is asked for this conference that it may give a marked impulse to all Christian work among the students of the Far East, and that the visits made to the student centers thruout Japan may be attended with permanent and deeply spiritual results.

* * * *

Mr. and Mrs. A. A. Davis were for a time associated with the American Board Mission in Japan. Now they

are living in the Philippines. Mrs. Davis writes that they have built a new house in Tarlac P. I. where they now reside. Mrs. Davis receives a salary equal to that of her husband and has Domestic Science as her department. Mr. Davis has been promoted to supervising work having several Municipal and *barrio* schools with about twenty teachers under his care. She says,—

“We find many opportunities in the school room to influence the children for higher things and to teach them Christian precepts without at all antagonizing Catholicism. We can exert almost as strong a Christian influence here as we could were we teaching in a Mission school.”

Dr. Barton's Letter.

Kobe, January 26, 1907.

My dear Dr. Learned,—

I find it will be impossible for me to write to all of the members of the Japan Mission before leaving for China so I venture to send you a line for the mission.

I wish first of all to thank every member of the mission who has so generously contributed to make my brief stop in Japan both pleasant and profitable, (and who has not contributed to it?). I have been overwhelmed with kindness by both Americans and Japanese. I understand full well that this has not been personal but because, in a way, I represent the Board which we are endeavoring to serve while we work for the Christianisation of Japan.

I have been afforded unusual opportunities for meeting the Japanese leaders in Tokyo, Kyoto, Osaka, Kobe, and Okayama and have been made to feel the glow of their cordiality and the warmth of their devotion to the cause of Christ which we are endeavoring to advance in this Empire. Without exception, in public and in private, these leaders and devout workers have expressed themselves as

believing there is abundant work in Japan for both American and Japanese Christians. Whatever difficulties there may have been in the past seem now to be forgotten as they should be and we all together turn our faces to the sunrise where, I believe, we can already see the dawning of a new day for this land. Not “Japan for the Japanese,” or “Americans for Japan,” but “Japan for Christ” should be our united watchword as we and they join our hearts, or prayers, or sympathies and our efforts in this common cause that is too large and vital to be bounded by national lines and too important to be hindered by race differences.

It is most gratifying to see how admirably the fundamental policy of the American Board in all its missionary work is developing in this country. I refer to the policy of independence and self-support. The strength, aggressiveness, and self-support of the Kumi-ai Churches and of the Japanese Missionary Society have been referred to again and again by the Japanese leaders as due in no small measure to the fact that, from the first, the Japanese were expected to bear a large part of the responsibility for the work.

The present evangelistic movement under the Japanese Missionary Society cannot fail to command the sympathy and admiration of all who understand it. Never before in the history of any country, after less than fifty years of Christian effort, have such direct, systematic, and effective measures been put into operation for home evangelisation. It seems to me that we can now see on every side indications of a most sweeping revival. Mr. Miyagawa recently said to me that he believed there were now in Japan one million people not members of churches who were ordering their lives in accordance with the New Testament and who required now only to be brought to a public confession of their faith. These are wonderful times in which to live in Japan and to work for its evangelisation.

I am greatly pleased with the attitude of all our missionaries whom I have met toward this revival. I hope every one will have opportunity to share in this work. I believe that the way is rapidly opening, if it is not now open, for the missionary to join hands with our Japanese brethren in one united effort.

My heart thrills with gratitude when I see how effectively the Dōshisha seems to be carrying out the purposes of Dr. Neesima. The large number of students, the earnestness of the teachers, the enthusiasm of the trustees, and the way in which the new President, Mr. Harada, links up this honored institution with the churches, all promise much for the future. The fact that there are now forty-one men in the Theological Department gives us reason to expect that the new evangelistic movement in the churches demanding new preachers of the Gospel, is to be met in good measure by this institution founded to meet this demand. I believe the Dōshisha has a wide field in this country not only to give sound education but to create in its pupils high Christian characters without which an education may become a curse and not a blessing.

In the country at large it seems to me that the great body of students with open and enquiring minds, presents a most promising field in which to plant Christian truths. The change from eleven years ago when I was last here is almost incredible. Any plans that result in bringing fairly before students and teachers the fundamental facts of our Christian religion cannot fail to bear much fruit now but must also produce increasing results in the future. Japan is to be led by its scholars. If these leaders are Christian, as they are more and more coming to be, it will mean everything for the new Japan.

Moreover Japan cannot longer stand by herself. She already touches, in a vital manner, Corea and China. She must put her stamp upon those two countries. We cannot estimate the future influence upon China, of the great

number of Chinese students studying here. As no man can live or die unto himself, so may we say of a nation. Of no nation can this be more truly said than of Japan to-day. The Christians in Japan, both Japanese and foreign, cannot fail to have the larger vision of the great Far East with its walls of seclusion crumbling and its awakening intellect crying out after the God in whom it may intelligently believe. Why should not America and Japan join hands as they have never done before in pressing the claims of Christianity upon the four hundred millions of people just across the narrow arm of the sea!

It is a time for sinking out of sight, as far as possible, racial and denominational differences and uniting upon the common creed "Jesus Christ the salvation of the world." I believe we are ready for this movement which has already begun.

I am profoundly grateful for the great service Dr. Rowland has rendered me. I feel that my brief delay here has better prepared me for facing the problems in China. Do not fail to pray that sound body, clear mind and undimmed vision may be given to the deputation that its work may count for the future church of China.

With fraternal greetings to all.

Sincerely yours,

JAMES L. BARTON.

Kobe College Board of Managers.

The new Board of Managers for Kobe College held its first meeting on Wednesday, January thirtieth, at the College. The Board consists of twelve members, besides the Principal of the College. Of these at least two must be alumnae of the institution. Nominations are made by the Mission and confirmed by the Woman's Board of the Interior.

The members present at the meeting last Wednesday were Mrs. Ichida of the first class graduated from the school, Mrs. Ihuka of Tokyo, Miss Cozad, Mrs. Warren, President Harada of the Dōshisha, Drs. Atkinson, Cary, Greene, and Learned, Mr. Allchin, and Miss Searle. Dr. Davis was detained by illness, and Mr. Tamura of Kobe is away from Japan. Dr. Cary was chosen President. The organisation of the Board necessarily occupied a large part of the session. Mrs. Ichida felt constrained to resign on account of poor health, and Mrs. Yuasa of Kyoto was chosen to fill her place.

In connection with the question of raising salaries of teachers the fact was brought out that these are in some cases very inadequate, and that consequently a general investigation of the subject should be made, followed by a strong representation to the Woman's Board of the Interior of the need of increased appropriations for this and other expenses to enable the College to keep pace with the rapidly increasing demands and opportunities.

Arrangements were made for an authorized translation into Japanese of the constitution of the Board.

Mr. Sawa, Dr. Atkinson's assistant, was chosen clerk of the College.

Mr. Allchin was asked to present at the April meeting plans and estimates for rooms (probably an enlargement of the present building) for Domestic Science, and for the much needed Gymnasium. A committee was appointed to present to the Woman's Board of the Interior the importance of carrying out the plans partly made for a Domestic Science Department. Mrs. Moses Smith has already secured the promise of one thousand dollars for its equipment.

It was voted to secure a regularly trained teacher of gymnastics.

The Executive Committee was instructed to present at the April meeting a plan for classification of teachers and organisation of departments in the College.

Tho the amount of business trans-

acted at the meeting seems small when put in print, we feel that the day marked an epoch in the history of the College. The formal co-operation of our Japanese friends at the organisation of the Board is auspicious, and even at this first meeting was proved to be especially valuable.

SUSAN A. SEARLE.

Work of The Methodist Protestant Mission.

The principal work of the Methodist Protestant Mission is in Nagoya, where there is a self-supporting church, five chapels and a Middle School in the city, and two chapels in towns near by connected with the city work.

The church has about one hundred and thirty full members, sixty probationers, and over one hundred inquirers. About forty five *yen* per month is raised by the members. There are over one hundred inquirers attached to the chapels. But these are turned over to the church as rapidly as they can be induced to attend there. The first baptisms at the country chapels attached to the city work will take place soon.

Special stress is laid on work for children and over six hundred are enrolled in the church and chapels in Nagoya as Sunday School scholars, the most of the "Sunday School" sessions are held on week days.

For the work in the city and surrounding territory we have one pastor. Two evangelists and one missionary family. Two members of the Women's Missionary Society look after the work for women and children.

Work is being carried on in the Chita Peninsula by an ordained pastor and the Hamamatsu work is also attached to the Nagoya District. The ladies also have a missionary located at Hamamatsu and a kindergarten has been opened there recently. The Nagoya Kindergarten will soon rejoice in a new building. It is proposed to open work in Yokkaichi,

Ise, and negotiations are being carried on with the Cumberland Presbyterian Mission for that purpose.

A recently arrived missionary family is located near the school in Nagoya for study and for English work in the school.

In Yokohama there are three organized churches, all aided by the mission, and one night school with two hundred students. The Girls' School is located here also, with two ladies in charge. There are about one hundred and thirty pupils, including those of the primary grade. One missionary family is located near the night school in charge of that work. Two of the three churches will probably be united soon and chapels attached to each church and efforts made to bring them up to self-support during the present year. One out-station is attached to the Yokohama work.

There are two organized churches in Tokyo, but one may be reduced to a chapel soon and the funds now used for it transferred to some more hopeful field. Ground will soon be purchased for the Shiba, Tokyo, church and as the church organisation is already in a flourishing condition, rapid growth is expected after removing to new quarters.

Shizuoka City has one organized church and one Lecture Hall. One missionary family is located there and there are three country circuits in the Prefecture. A new chapel was recently dedicated at Oyama, but as there is no pastor, the Shizuoka pastor visits the place twice monthly.

The work is all united, and in a vigorous condition. Mission and native work are one. The total membership is now over one thousand.

U. G. MURPHY.

United Brethren Work in Japan.

Walking along the street the other day, a fellow-missionary remarked, "I do not see that we have very much in

Japan except an opportunity." Nothing but a fine opportunity at the beginning of the twentieth century in this land of possibilities, and what could the most ambitious desire more?

Our church was about the last to establish itself in Japan, Japanese representatives having come out from America in the autumn of eighteen ninety-five, the reason therefore being that our Board, after forty years' experience in West Africa, desired to open work in a field presenting an entirely different class of problems from those presented in the tropics.

There were to be no missionaries according to that first plan but somehow it did not work, as the Missionary Secretary found it necessary to make two visits to Japan during the first two years to help untie some hard knots. The writer returned to America in the summer of eighteen ninety-eight from Africa, where he had served one term, and a few weeks later was sent as the first missionary of the United Brethren Church to this field, Mrs. Howard coming six months later. Rev. and Mrs. J. E. Knipp and Rev. and Mrs. Joseph Cosand joined our staff in nineteen hundred. After three years, Mr. Knipp's health became impaired by too close application to the study of the language and he was obliged to return to America. Rev. Monroe Crecelius, another yoke-fellow, came out in September of last year.

In the discovery of earnest young men who desired to do Christian work and by helping them in their training, we have sought to make ourselves useful. Three married men took a reading course at home with frequent examinations. Two men have graduated from the Dōshisha Theological School while a third is a student there now. Three other men while working in Tokyo have taken work at the Aoyama Theological School, one of whom has already graduated. Four Bible women are employed, two of whom are still studying at the Presbyterian Training school here in

Tokyo. These details may be somewhat excessive but I only mention them to show that thus far all have been students rather than very aggressive workers.

We have three churches in Tokyo, one in Nihombashi, one in Aoyama, and one in Honjō. East and north of Tokyo, in Shimosa, three pastors are working in Funabashi, Narashino, Ichikawa, Matsudo, Nagareyama, and Noda. Along the Tokaido there are pastors at Odawara, Numazu, Shizuoka, Kusatsu, Otsu, and Kyoto with work in adjoining villages.

Over six hundred people have been connected with our church but many of them, being young people, soon moved where the Dōbō Kyokwai (United Brethren Church) was not represented and were thus lost to us. Our pastors can now put their fingers on only three hundred and twelve persons. It is in the holding and developing of the church membership that we look for the greatest help in this glorious union that is surely on the way. Workers connected with a small mission can make converts but I have serious doubts whether such a mission can make a church. People need to be caught in the swing of a large movement in order to develop that *esprit de corps* required in a vigorous church organisation. So aside from all sentimental reasons, for the sake of our undeveloped membership who will certainly be stimulated by the vision and vigor of the Kumi-ai churches, let the union come and come swiftly.

I am glad to say that evidences of the good hand of God upon us are not wanting. Altho Mr. Ishiguro, the pastor of the Kyoto church, is in America, there were sixteen accessions there last year making sixty-five in all now. At Shizuoka, thanks to the assistance given by our young people in America, we were able to build a neat church and rebuild a house now used for a parsonage. The Aoyama Sunday School has out-grown its building and a canvas for a new one has been started there. Judge Emonda Ono, formerly

connected with the Court of Cassation, is a most earnest and faithful worker in this church.

At Narashino, twenty miles east of Tokyo, there are four regiments of cavalry to whom the Funabashi pastor, Mr. Minaguchi, devotes two days each week. There is a Christian soldiers' club with a membership of fifty men who meet at the little building used for church purposes. They have a couple of hats full of well worn old books, a few Testaments and hymnals and seem to enjoy the purity of the moral atmosphere afforded by that club tho only eight or ten of them are Christians. Those fellows have a robust faith,—I presume it is needful in order to live a Christian life in the Japanese army or any other army for that matter. I never feel, however, that I give as much as I get, when I go there.

Just now, the conditions at Noda cap our United Brethren climax. Noda, as everybody ought to know, is famous for the manufacture of *shoyu*, (Japanese Soy). A son of one manufacturer of this important Japanese product went to Korea last year to start a branch establishment there. He is an exceptionally earnest Christian and took seven other members of the church with him to work in his factory.

Over there the new Life of General Booth fell into his hands which so stirred him that when he came home to be married in December, it was with a burning desire to do something for Noda. Accordingly, he and the other members of the Noda church collected a fund of fifty-eight *yen*, sent the pastor down to Tokyo to invite seven pastors, two Presbyterians connected with Mr. Uemura's Theological school, and five of our own men to go up and give the people of Noda something to think about besides *shoyu* and money. Of course all the preachers did good but the most effective work was that done by Mr. Mogi, the young man from Korea, and the Noda Christians.

One night this Evan Roberts spoke

for an hour playing on one motive and then another like a trained psychologist and yet I am sure he never once thought of psychology. The face of his brother, who that night attended church for the first time, was a study. Twenty-four enrolled themselves as seekers and they are still earnestly seeking. Immediately following this five days' evangelistic service, this young zealot led off in a canvas for the Okayama orphanage as a result of which thirteen hundred *yen* were secured which brought additional sunshine, I presume, to the benevolent countenances of Supt. Ishii and Dr. Pettee.

Thus, as you see, we do not have much in Japan, but "an opportunity," but what fellowship is rarer than fellowship with a great opportunity? With that and the strong fellowship of the union that is to be, we believe the future will disclose to us both new might and new meaning. A. T. HOWARD.

The Factory Girls' Home.

The Factory Girls' Home in Matsuyama, has, all these months in which it has not been lifting up its voice to the public, been quietly pursuing the even tenor of its way, modestly doing its daily duty, living its clean life in the sight of all men and it would seem that all men have looked upon it, for repeatedly have we been inspected by government officials and reporters.

There came to us a newspaper man representing an Osaka industrial paper, the organ of factory men and probably read widely by them. He stayed several days and thoroly investigated us and wrote us up. Our Home was called "Paradise" and he said it was made not for money but for love; made for the wealth of the heart; made for love and tears (sympathy).

One from the Home Department of the Central Government said that it was "a special salvation work."

Again it was said that in the school

work our pupils had nothing to be ashamed of before pupils of the regular city primary schools, that it was "plain to be seen that the teachers made women of the girls."

It is a fact that girls have come to us who knew not a letter nor could write their own names, and in a year's time learned to write a very good letter.

A government health official from Tokyo thoroly approved of us, wishing there were many such homes in the land.

The house, its location with some open air space about it, the food and care and cleanliness are thought to be the reason for the better health of our girls compared with those in other boarding houses.

The Home Department of the Central Government sent down word to the Prefectural Office to investigate us, and it was thoroly done. The result appeared in a leading Tokyo paper where we were the most praised and elaborated upon among nine benevolent works scattered here and here thru the country; ours the only one apparently connected with Christianity, tho possibly one kindergarten included in the number may be.

At a convention of factory officials and those interested in that work, (the first of its kind) held at Osaka July 1, 1906, there were representatives from sixteen factory schools, among others Mr. Omoto from ours. Examination papers were shown from all schools, those from ours being highly praised. One paper spoke of them as probably being best of all; another paper selected four of the schools which showed the best work, of which ours was one. Another newspaper said our Home was *the one* such work in all Japan. It certainly is a fact that it was the first of all. The factory itself shows its approval by giving us two *yen* per month.

The Governor of Matsuyama has three times sent thanks to the girls of the Home for their benevolent work for others, for making comfort bags for the soldiers during the war; for gifts of

money to the needy, all of which money was earned by the girls by working over time, which means more than twelve hours per day.

Again the Board of Education in the city of Matsuyama has shown its confidence in us by asking us to take into our school poor pupils in our section of the city for whom otherwise a special city night school was needed. It was a matter that required careful thought lest we should come under hampering restrictions but it was finally decided to receive pupils up to a certain number, (sixty) including our own.

We made an application to the government in this connection to be not only a school but a *Christian* school. We were advised not to word the request that way as none such had ever been granted by the government. It was said we should word the request as a school to teach morality but not to ask for it as a Christian school. Nevertheless the request went in for existence as a Christian school and the permission came without delay. Such a plain distinct permission to a Christian school, so far as we know, has never heretofore been given to any school, college, or Christian place of instruction in the land.

At present we have but three girls sent to us by the Board of Education, as we opened our school to them in the middle of the school year. It is confidently expected that more will come from the beginning of the school year in April.

Notwithstanding all these proofs of our influence and usefulness, and the approval in which we are held, whereof we are glad, our home is suffering from the general prosperity of the country and has thus far failed in its original expectation of being self-supporting.

The life of girls in factories is at the best very severe. Outside air must be kept from the cotton thread during the process of spinning, as it is supposed to cause injury to the thread. This makes the temperature of the factory in

summer sometimes over one hundred degrees Fahrenheit, the result being sunstrokes among the girls. One of our Home girls had one last summer whose life, the doctor said, would have been lost had she not received careful nursing from Mr. and Mrs. Omoto.

The confined air of the factory, with the dust, conduces in winter to lung troubles so that parents who have had experience of these things, do not send their daughters to work in the factories unless from actual necessity.

The contract which girls make on entering the factory is for three years but from practical experience it is found to be bad for even a well, strong robust girl to continue work for more than one year at a time. Possibly some girls may work two years but it is far better for them to work six months and rest six months.

Since the war the country population has been quite prosperous. The farmers are doing well. Many soldiers' families have received government money and are not in need. The result is that the factory itself is in great straits for hands, for while it is desirous of enlarging its plant to employ five hundred girls instead of three hundred as at present, it cannot get them. Its hands have decreased rather than increased from the above mentioned causes. It is, however, making plans to build and open a large boarding house and school for all its employees on plans similar to ours, having seen the good effects of the Home on the girls. They have asked Mr. Omoto to take full superintendence of the new home and school but he declined as it could not be a distinctly Christian Home and school. He believes he can continue his own work where his heart is, as the factory officials agree not to interfere with his Home. For these reasons the numbers in our Home have decreased but in smaller proportion than those in the whole factory and other boarding houses.

More than this the great factories in Osaka and other large places, since our

Home was started, have improved the conditions of their employees, adding schools and parks for their benefit and giving larger wages than does the Matsuyama factory, so that some girls from our region have gone to Osaka factories.

Then there is the fact that petty persecution of our girls is going on all the time from the other boarding houses and some trouble our girls because they come from a Christian school. Girls from the other boarding houses who approve of us and desire to come to us are prevented by the keepers who find ways to persecute the girls and keep them from us, so that the numbers in our Home must be kept up by those already in touch with us or by entirely new girls upon whom we succeed in getting the first hold.

All these circumstances have conduced to prevent our Home from being self-supporting thru lack of the number, fifty, which we expected would suffice to make us self-supporting. Our house, too, proved not to be large enough for this number, as it was found from experience impracticable to put the night hands and the day hands into the same beds and rooms to sleep alternately.

Our thought from the first, tho it was not emphasized, was that eventually our Home should be large enough to be a home for working girls in the city who desire a clean, wholesome life and have no home.

The great industry of the town is the weaving of a certain kind of cloth called "Iyogassuri." Girl weavers of this cloth, if we could furnish looms and room only, would make their home with us. Indeed one Christian man has offered to put girls into our Home whom he should employ as weavers if we would furnish room and looms.

Numerous letters from girls who were in our Home while they were at work in the factory have said that were there any other work for them they wanted to and would come back to us. Some of the letters from girls who

have returned home have been most touching. One girl said she did not care for money or the factory work but wanted to be in the Home and near the teachers to learn from them as before.

Two girls went to the Imabari church one Sunday seven and one half miles from their home, and felt as if they were hearing their teachers in the Home again. One of these same girls said her grandmother was glad since she went home because she was not so quick-tempered as of old. She and her grandmother thought it must be God's work in her heart.

Parents write of the good influence of the Home on their daughters. Numbers of the girls would come back to us if they could get work which was not so unhygienic as the factory work. It has been Mr. Omoto's grief that he could not have girls under Christian influence longer and more consecutively. He has dissuaded several from baptism because they were going to their homes amid wholly unchristian surroundings and influences; could they stay at the Home until they were fully grounded in faith he would be happy, for his first and last thought is to make the girls acquainted with God their Heavenly Father, and Jesus, the expression of His love to man. He has long been thinking and planing how he could keep these girls in the Home which they love, until their faith is grounded; but who, because of the unhealthy work in the factory, leave it.

We have recently purchased six hundred and forty-one *tsubo* (about half an acre) of land adjoining our property, as we had long been advised to do, with money on hand from past gifts. On this land was a house which has been moved away from the street and repaired. It is capable of holding nine looms which Miss Judson's night school is willing to loan to us. For the repair and change of location of the house we have incurred a debt of something over two hundred *yen*. However Mr. Omoto is determined that the Home for factory or working girls shall become self-supporting and

that the girls remain until established Christian character is formed. To do this we shall eventually need a yet larger plant.

The new land will furnish a much needed play-ground for the girls and a small garden besides room for the house with nine looms. We need money to clear off the debt above mentioned and to clear the ground of underbrush and bamboo stumps. We also need money for running expenses, for at present, with the rise in prices and the decrease in the number of girls, we are running behind. We do not wish to make the food poorer than it is, tho by doing so we might somewhat improve our finances.

The Factory and Working Girls' Home again steps before the public holding out its empty hand not as a beggar but as a co-worker with all forces for good and the up-lifting of mankind.

H. FRANCES PARMELEE.

To Miss Parmelee's most interesting statement as to the condition and present needs of the Matsuyama Factory Girls' Home and her request for help I wish to add a word of cordial approval.

The Home has already done a work for the factory girls of Japan which we cannot easily over-estimate. It would be a sad confession of weakness to the non-Christian world should we now, for lack of means, be unable to carry our plans thru. I trust that the generous friends who have enabled us in the past to accomplish thus much will not only feel that their gifts have been wisely expended but will also be inclined by additional gifts to help still further this practical application to social problems of the teaching and spirit of Jesus.

S. L. GULICK.

Resignations.

Two resignations from membership in the American Board Japan Mission have

been received, within the past few months, and accepted by the Prudential Committee. One is that of Mr. and Mrs. Bell who resigned last fall. Owing to sickness they had been but a brief time in Japan, scarcely more than two years. The furlough in America did not bring the hoped for health and strength so that it seems inadvisable for them to return to Japan. Mr. Bell is now assistant secretary to Dr. Barton in the Board Rooms. Tho here but a brief time we miss Mr. and Mrs. Bell very much from our circle.

The second resignation, likewise for reasons of health, was from Miss Mary Holbrook M.D.

After some years of medical work in China Dr. Holbrook joined the Japan Mission in 1889. Most of her time was given to Kobe College where she helped establish the Department of Biology. She drew the plans for the Music and Science Buildings and gave many years of valuable service to the Building Committee as well as to the College.

Dr. Holbrook now resides in Pacific Grove, California where she has a home of her very own. We rejoice that she has regained sufficient health to attend meetings in different places and to do some public speaking. She assures us that in spirit she will always remain a member of the Japan Mission giving us her deep interest and prayers but no one can quite take her place in the mission.

Miyazaki Notes.

(THESE WERE RECEIVED TOO LATE TO BE INCLUDED IN THE JANUARY ISSUE.)

The Miyakonojo Church rejoices greatly in its Christmas present from the Lord of nine new Christians, baptised on Sunday, the twenty-third of December, the day before their Christmas celebration. Miyakonojo has been pastorless for nearly a year and what help it has received has had to be from Miyazaki. This in-gathering is largely the result of earnest Bible study. We

expect that others will be added to this group before long. Two or three have already expressed their decision to become Christians and to fit themselves by diligent Bible study to enter the fellowship of the church at the spring communion service. One lady who thought that she must postpone baptism on account of the probable opposition of relatives said, with much feeling, when I called the next day. "It lacked just one of being ten and I was that one." She did not attend the Sunday service because she could not endure the additional reminder of her loss. She intends by earnest Bible study meanwhile, to be ready next time. Miss Higashi Tsutsumi is working there very effectively.

Miyazaki had very interesting Christmas exercises on the twenty-fifth. Mr. Okamoto and I attended the Christmas celebration at Tsuma on the twenty-sixth which was specially good. The children of the Sunday School, seventy or more, were all there and the nice company of twenty or more young people, who always attend the meetings with Bibles and hymn-books ready for use, were all there and enough others to crowd the room full, in spite of free tickets to the opening night of the theatre. The Christmas exercises were more attractive than the theatre, a very encouraging fact. In the afternoon two young people were baptised. There are only half a dozen Christians in the place but most of them are working Christians, grudging nothing which will help evangelistically. On Wednesday evenings and Sunday mornings they gather the children, seventy or so of them, for Bible instruction. They also maintain a night school besides the Sunday evening meetings, usually attended by one of us from Miyazaki, in which children and adults both share. They rent a store on the main street for a church, have just bought an organ without outside help, and are wide-awake.

At Sadowara, on the twenty-seventh, one young man received baptism and in

the evening Christmas was celebrated. Here too the Christians, tho few in numbers, keep up a good Sunday School and are working in other ways. This Sadowara-Tsuma field promises much and should have an evangelist to lead in the work.

Many readers of MISSION NEWS will be pained to hear of the death of Mr. Tomekuni Mori of Tokanobe, a prominent Christian in Japan and one of the charter members of the Hakodate Kumi-ai Church.

Repairs on the Miyazaki Church are progressing. The new galleries were ready for the Christmas exercises but some plastering and the papering still remain to be done. C. A. CLARK.

Gifts for the Doshisha Theological Library.

During my recent furlough it was my pleasure to present, as opportunity offered, the various needs of the Christian work in Japan. Of several efforts two have proved successful.

The first is the gift of three hundred dollars (\$300) from the William E. Hale Fund. This was secured through the kind help of the Rev. E.F. Williams D.D. of Chicago, who takes a lively interest in the welfare of Christian work throughout the world. He invited me to his study, two years ago last November, and asked many questions as to the Doshisha and the prospects of the Kingdom of God in Japan. He told me at that time of this Hale Fund, of the administering committee of which he is a member, and added that something might be secured from it for the Doshisha Theological Library. Two letters from Germany were written him in regard to the matter, but I did not know until reaching Japan that he had actually secured the above mentioned gift.

The second is the formation of a committee whose purpose is to gather funds for the Doshisha library. This committee came into being in the follow-

ing way. Sitting at the same desk with me in one of the lecture courses in the University of Berlin was an attractive appearing man whose notes were, I observed, in English. Venturing to speak to him I found him to be not only an American but the Rev. Anson Phelps Stokes of Yale, Pres. Hadley's right-hand man. Acquaintance rapidly ripened into friendship. I found him to be not only levelheaded, enthusiastic and energetic, but an exceptionally warm-hearted Christian and a friend of missions. He is a leader in the famous Yale Mission. We often talked of Japan and its prospects. Among other things I mentioned the needs of the Doshisha Theological School and library and incidentally the needs of my own library. One day he said we ought to have help and added that if I would write a letter to Dr. Theodore T. Munger of New

Hayden stating the substance of what I had said to him, he would himself present the letter and see what could be done. I did so with the result that some months later a committee of five organized itself. Of this committee Dr. Gordon of Boston and the Rev. Mr. Stokes are members. These names give assurance that results will be attained. Paragraphs in the Congregationalist and Outlook have stated the case to the public and invited contributions. A recent letter from Mr. Stokes says that five hundred dollars have been raised for new books for my library, as stated also in the Congregationalist; and that the committee is now pressing on to secure a fund for the Doshisha Theological Library. For this latter object nearly three hundred dollars have already been secured.

SIDNEY L. GULICK.

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VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

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MISSION NEWS.

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2. News-Letters from the various Stations, giving details of personal work.
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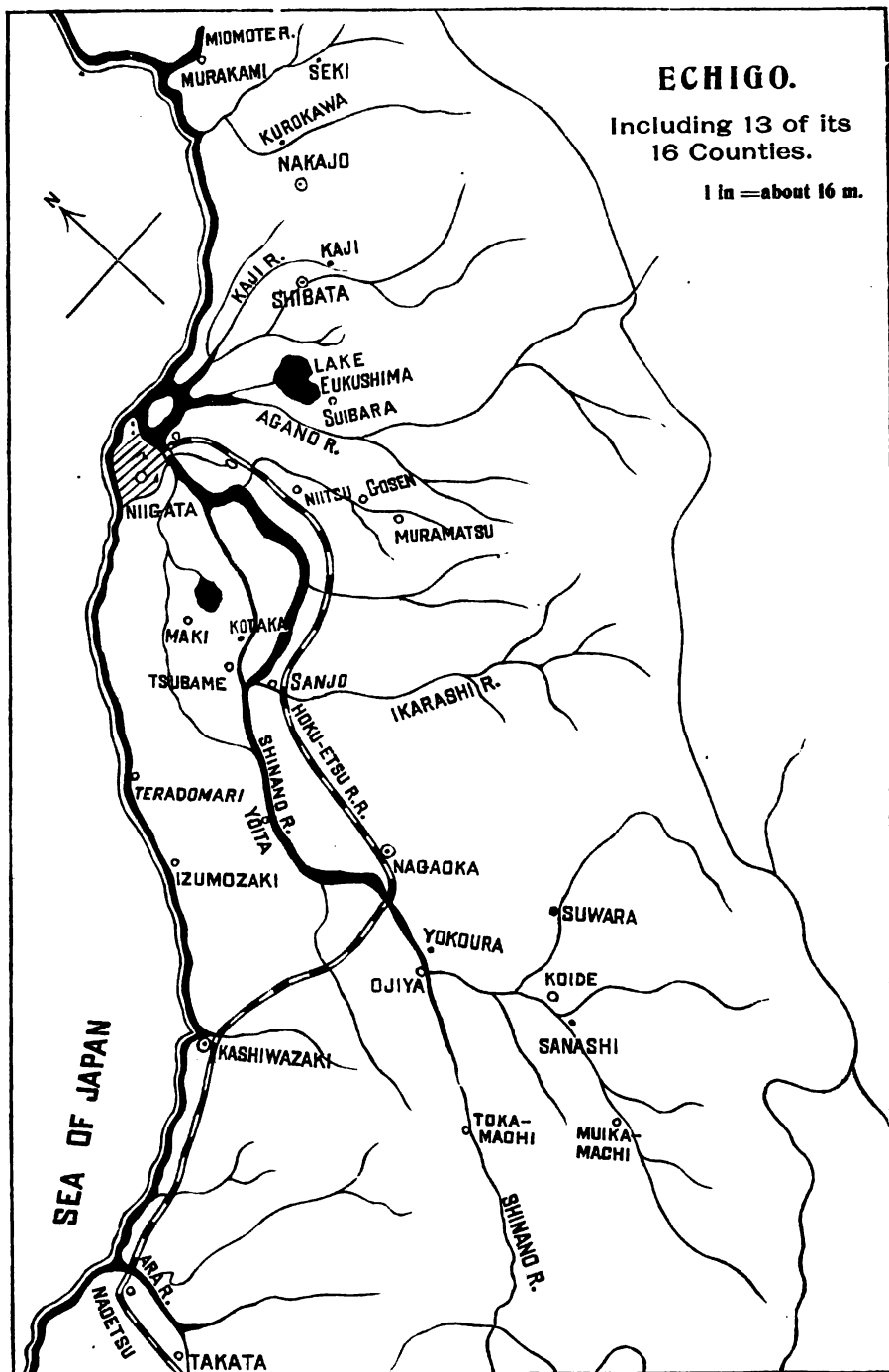


SNOW SCENE NEAR SANASHI
ECHIGO PROVINCE
JAPAN.

ECHIGO.

Including 13 of its
16 Counties.

1 in = about 16 m.



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TOTTORI ITEMS.

For a time we were undecided whether to call this issue of MISSION NEWS a Niigata or Echigo Number but finally chose the former name as meaning more to our readers. Echigo is the name of the entire province of which Niigata is the chief city. The mission work thru-out the province is carried on from Niigata where the missionaries live. Our object has been to give a clear picture of the work of one mission station as it is carried on in an entire province, showing the need of the work with its discouraging, but more especially, encouraging features. So many articles were received that it was impossible to include them all in this issue, tho it is eight pages larger than usual.

The Province of Echigo.

Just a word about the province of Echigo may help to give the setting for the articles which are to follow.

Echigo is one of the west coast provinces, in area about forty-six thousand sq. miles or approximately the same size as the State of Connecticut. It lies between high mountain ranges and the sea, and is watered by a score of rivers. One of these, the Shinano, which flows into the sea at Nügata, is the largest river in Japan taking its leisurely way north thru the heart of the country and creating a magnificent flood plain. With its tributaries it affords a fine water way thru the interior, and is the

chiefest source of Echigo's wealth. The province has about two hundred miles of sea-coast, and twenty miles away is the large island of Sado, united with it in the same prefecture.

As regards natural resources Echigo is one of the wealthiest provinces in Japan. The fact that it is an oil center will impress itself upon the most careless traveler. You see the oil wells on the hill slopes, the great tanks in the principal cities, and everywhere is the smell of burning petroleum, from the locomotive behind which you ride, to the big refineries along the way. It is this industry which, more than any other, is building up certain large cities. The Standard Oil Company has a large plant managed by several foreigners in Naoetsu.

But the mountains yield far more than oil. They hold an immense wealth of minerals which is only beginning to be exploited. The lumber industry is fairly well developed and great possibilities are open in this direction. It has not yet been found profitable to work the coal discovered in the mountains, owing to the difficulties of transportation. But natural gas is abundant and cheap. A sharp bend of several miles in the Shinano River above Nagaoka is utilized by means of a tunnel to obtain a splendid fall of water, which furnishes electric power enough to give light to the city. This is a sample of the many new industries which are springing up on every hand.

The rivers furnish a most important source of wealth in the fish which swarm in from the sea in spawning time. Along the coast, too, there is much fishing done, and edible seaweeds are collected in great quantities.

But Echigo, thanks to the Shinano, is first of all an agricultural country with the finest rice lands in all Japan. The rice for the Emperor's table comes from the neighborhood of Shibata. In harvest time, as far as the eye can reach, nothing can be seen but the tall hedges of drying grain. There is much fruit raised, too

especially the Japanese pear and the persimmon, also many other products of the soil, from cotton and tea to edible chrysanthemums.

The manufactured products are varied and interesting. Niigata and Murakami are famous for their lacquer; other places are devoted to the manufacture of wine and saké, brick and pottery, matting, cork, and paper; to silk raising, cloth weaving, and the putting up of canned goods.

The winters in Echigo while not severely cold are very damp and disagreeable with heavy falls of snow from the two or three feet at Niigata to the ten feet and more on the level at Nagaoka and the hill towns. At other seasons the sky is often overcast, but on fine days with the great river and majestic mountains on one side, and the blue Sea of Japan on the other, you feel that there are few places on earth lovelier than Niigata.

E. S. COBB.

Historical Sketch.

I.—Some of the Early Christian Work.

The history of Christian work in Echigo begins with the year 1869, the same year that the American Board began work in Japan. In that year Dr. Samuel R. Brown, one of the pioneer missionaries to Japan sent out by the Dutch Reformed Church in 1859, accepted the position of English teacher in the Government School at Niigata.

No direct missionary work could be done in those days, but on every Sunday Dr. Brown held a Bible class in his own house. For this Christian work he was dismissed by the Government at the end of ten months, and a new foreign teacher engaged who was anything but a Christian, and whose evil course in Niigata soon led the Government to bitterly regret the step taken.

In 1875 Dr. Theodore A. Palm, of the Edinburgh Medical Mission, came to

Niigata and was the first Christian Missionary to begin active work in Echigo. For eight years he engaged in both medical and evangelistic work, and made a lasting impression for good upon this whole region.

Early in 1883 Dr. Palm made overtures to Dr. Berry of our Mission concerning a transfer of the evangelistic work in this region to the supervision of the American Board. At a special meeting of the Mission, July tenth, a vote was passed approving the removal of Rev. O. H. Gulick and family, Rev. R. H. Davis and family, and Miss Julia Gulick to the proposed new station at Niigata. These plans were submitted to the Board, and on September ninth the cablegram "Resolute" was received from Boston, which resulted in the formal organization of the North Japan Mission of the American Board.

II.—Annals of the Station. (Compiled from station records.)

Mr. and Mrs. O. H. Gulick, Mr. and Mrs. R. H. Davis, and Miss Julia Gulick arrived in Niigata Oct. 11, 1883.

"The missionaries of the Board received a warm welcome from the Christian people, a deputation of whom met them at the custom-house landing. The work was fairly begun on the following Sabbath, in the observance of the Lord's Supper with the resident church members, about thirty in number." (R. H. Davis).

The work thus auspiciously begun was gradually increased until in 1889 Niigata became the second largest station of the Board in Japan, having thirteen members, Kyoto being first with twenty-one. Even this large force was considered inadequate to the needs of the work at that high tide of opportunity for educational and evangelistic work in Echigo.

The first Girls' School in Echigo and the Hoku-etsu College for Boys were opened in 1887 under Christian management. In view of the establishment of these schools the Provincial Government voted in 1888 *not* to open a Middle School in Niigata and to close the exist-

ing one at Yahiko, twenty-two miles distant. Thus these two Christian schools became the only medium for higher education in all this region. Further reinforcements were promised, but before they arrived conditions had changed, the ebb-tide set in, and the Niigata station began to disintegrate.

The intense nationalistic spirit that resulted in more or less of anti-foreign feeling thru-out Japan during the early nineties was especially strong in Echigo. The evangelistic work was crippled and opposition to the Christian schools led to their closing in 1893 for lack of support. Since Miss Brown left in 1904 there has been no representative of the Woman's Board in Niigata and the work for women is carried on by the married ladies of the station with the help of their Bible women.

Rev. and Mrs. W. L. Curtis, who are supported by the First Church of Los Angeles, Cal., and Rev. and Mrs. E. S. Cobb, who are the representatives of the Central Church of Fall River, Mass., now constitute the Niigata Station.

III.—Other Missions in Echigo.

At different times other Missions have started work in this vast province but almost none of it has been of a permanent character nor continued for more than a few years.

To-day the Presbyterians have Japanese evangelists in Niigata, Murakami, and on the Island of Sado; Japanese workers carried on an Independent Gospel Mission at Nagaoka last year; there are Methodist and Episcopal preaching-places at Takata, superintended by missionaries from Nagano; and the Canadian Episcopal Mission are considering the question of the permanent location of a family at Nagaoka.

The is all of the organized Protestant work in Echigo. The responsibility for the evangelization of the larger part of this great province rests with the American Board Mission and the Kumi-ai Churches.

The Work in Niigata.

The mission work in the city of Niigata is of two kinds, organized work in chapels and Sunday schools, and the personal work of the missionaries in their homes.

1. MISSION CHAPELS.

There are three *kogisho* or chapels named from their location, Shima, Furu-machi, and Gakko Cho, which are quite different from those in many other stations since they are all feeders to one central church, all converts uniting with the Niigata Church. There are flourishing Sunday-schools in each *kogisho* with a total attendance of nearly two hundred.

Shima, is on an island in the lower river district, a difficult field but a most needy one. It was opened as a Sunday-school in the early days of mission work in Niigata by some of the ladies of the station, and has always been considered a part of woman's work, being supported by a special grant from the Woman's Board. Under Miss Brown's care it developed into quite an institutional work with a resident evangelist and various societies and classes for women and children, besides the Sunday-school and regular preaching services. The large rented building is well adapted to such work. Saturday evening street-preaching is carried on there during the summer months, but at present there is no resident worker at Shima. Mrs. Curtis, with the assistance of three well-qualified teachers, has charge of the Shima Sunday-school which is exerting a marked influence upon the children of the neighborhood.

Furumachi Chapel in the heart of the city and on the principal business street has a splendid location for reaching all classes of people. The special lines of work here are street preaching and tract distribution. Mr. and Mrs. Cobb have the special oversight of this *kogisho*, and members of the Niigata Church often assist in the services. At almost any hour a song by a group of Christian

WORKERS IN ECHIGO.



MR. UYEDA. MR. MANABE. MR. HAMADA. MR. YONEYAMA.
MR. AND MRS. CURTIS. MRS. NAKASHIMA. MISS UYEMURA.

[Mr. and Mrs. Cobb were absent in Tokyo for language study when this picture was taken.]

workers or a few strains of organ music will gather a crowd in front of the chapel to listen. There have been times in the past when the crowd would quickly vanish again, indifferent to the gospel message, or by noisy and sometimes violent demonstration seek to silence the speaker. Yet even in those days some seed fell into good ground. In the many years that this work has been carried on great good has been accomplished and much fruit gathered in. Many young men who are active Christians to-day trace their conversion to an interest aroused by the preaching at Furumachi Chapel. The station is fortunate in having at present a helper who is especially well qualified for this street preaching. His strong voice, earnest manner, and the compelling interest of his message hold large standing audi-

ences attentive to the very end even on cold winter nights.

A Bible store in charge of a Christian family living in the chapel adds to its usefulness as a center for the Christian influence. The large sale of Bibles and hymn books (Japanese and English) during recent years has been very encouraging.

The third chapel is situated on *Gakko Cho* (School Street) not far from the homes of the missionaries. The work here was started four years ago by Mr. and Mrs. Curtis and is similar in character to that at Shima. It has been supported thus far by contributions from personal friends of Mrs. Curtis at her home in Clinton, Wisconsin, and is known to them as "The George Dresser Memorial Chapel." The Sunday-school here is now the largest in the city.

2. PERSONAL WORK.

As the American Board Missionaries are the only English speaking foreigners in Niigata there is a great demand for their services in teaching English. Teachers and advanced pupils in the higher schools, employees in the Post Office, policemen, city and *ken* officials, and especially young men about to emigrate to America, are very urgent in their requests for help in English conversation. Such teaching is sometimes a valuable auxiliary to direct evangelistic work and in past years has often been engaged in by the missionaries, but with the present small force of workers and the great pressure of other work, it is simply impossible for the men of the station to do English teaching.

The only concession to this demand for English is the teaching of English Bible classes by Mr. Curtis. Thru the winter months when the usual amount of touring is impossible he has had six weekly Bible classes. On Monday and Tuesday evenings two classes of clerks from the Post and Telegraph Office; Wednesday afternoon a class of Normal School students; and the same evening a class made up of teachers of English in the various city and government schools. This Bible class has continued for several years and has covered a large part of the New Testament. At present it is making a literary study of the Bible, reading selections from the Old Testament. On Friday afternoon there are two classes, one composed of students from the Middle School, and the other a large class from the Commercial School. Results obtained from these Bible classes justify the time and strength given to them. Often the Bible lesson is followed by a little enquiry meeting and a season of earnest prayer. Several of these young men have decided definitely for Christ; others are earnest enquirers. Many of them will become teachers of schools in the province and exert a strong influence for or against Christianity. The future

evangelization of a whole community may largely depend upon decisions reached in some of these Bible classes. In four different villages in the province to-day there are teachers recently baptized who say their conversion was due, in part at least, to instruction received in Bible classes while they were students.

Mr. Cobb has been giving all his time to the study of the language, and to secure the most effective practice in the use of Japanese has avoided all English work thus far. His work has been mainly in preparation for future usefulness, but he has filled the position of organist in both church and *kogisho*, and realizing the important place music has in the church service, has formed classes to teach the tunes in the Union Hymnal which are new to them. His first class was of young men who met in his home, but this year he meets with all the young people of the church for half an hour before the weekly prayer meeting to rehearse a new hymn to be used the following Sunday. Recently too he has begun giving brief talks in prayer meeting, and will deliver his first sermon during the present month.

The Mothers' Club.

Mrs. Newell founded a society which included the wives of city officials and other prominent women of Niigata. Few of these were Christians, most of them were rather openly opposed to Christianity, but came to the foreigner's house for the practical help they got in things domestic. With the cooking classes and mothers' talks Mrs. Newell introduced tactful presentations of Christian truth which succeeded in very large measure in overcoming prejudice against Christianity, while some few of the women became even mildly interested. The departure of this skilful mistress of the society was a misfortune indeed, and her successor has been able to do scarcely anything more than hold the society together for two years; by

this time the personelle has almost entirely changed, but with even two or three loyal to the founder's purposes, the number of members, about twenty, is recruited from new officials' wives, and there is an earnest attempt made to make the club amount to something.

There are two meetings a month : one is a cooking lesson, and all come to this very readily, taking home in "bento" boxes samples of foreign stuff to tickle the official palates. The second meeting has for its purpose the presentation of some phase of Christianity ; but as one of the regulating committee remarked that

if we had nothing but Christianity the women simply would not come at all, we introduce other elements. The last meeting began with a dissertation on the care of infants, continued with a lecture on how to behave at a foreign table, and finished with a real prayer-meeting, the talk given by the teacher of the missionaries. All seemed satisfied that their time had not been unprofitably spent. Even the grain of mustard seed has its coatings, and who shall say those coverings may not be called "domestic science," if they help to protect and plant the seed? FLORENCE B. COBB.



THE NIIGATA CHURCH.

The Niigata Church.

Probably no part of Japan can furnish climate of a more surprising variety than the province of Echigo. It is noted for its sudden changes, for its extremes of heat and cold, its rare days of glorious sunshine, and its dark days of storm and clouds. Like to this changeable climate has been the past history of the Niigata Church. Periods of prosperity followed by times of depression ; prevailing harmony and union spoiled by dissension and division ;

enthusiastic forward movements under able leadership, then loss of leader and discouraging retreat or inaction. Probably no church in Japan has had so many pastorless years in its history ; for one third of the time since its organization in 1886 the Niigata Church has been without any regular supply, and for more than one-half of the time it has been looking for a pastor.

The period of greatest prosperity extended from 1887 to 1893. Then the church was crowded every Sunday with students from the two Christian schools.

Nearly every Communion season saw large additions to the church (seventy-four in 1888). There was a total membership of two hundred in 1891. During a part of this time the church was not only self-sustaining, but was also responsible for a great deal of evangelistic work in the province, giving freely for this cause, opening *kogisho* in neighboring towns and villages, and sending out student evangelists to preach the gospel. Then came the great blow to the church from which it has never fully recovered. In 1893 the Christian schools were closed for lack of funds to carry them on, the student members left Niigata, audiences dwindled, Pastor Hori resigned, and finally, thru internal dissensions, the church was split in twain. A part of the members withdrew in February 1894 and established an independent church which has continued to hold regular services, tho without a pastor except for the first few months.

During the next decade the Niigata Church was obliged to ask for financial aid from the Mission. Several brave attempts at self-support ended in more complete dependence upon the Mission. For two years during this period Mr. Newell was the Acting Pastor of the church. In 1903 there was a decided rally when under the brief pastorate of Mr. Teraoka the church became financially independent. But again internal dissensions and the removal or withdrawal of prominent members greatly reduced the strength of the church numerically, financially, and spiritually.

Since December 1903 (except for the fall and winter of 1905) the church has been without a pastor. Yet thru all of these discouraging times there has always been a faithful remnant whose prayers and earnest efforts have kept the church alive. During the last few years regular church services, Sunday-school, and prayer-meeting, have been sustained, the deacons and one of the missionaries occupying the pulpit in turn. Nor has the work of these pastorless years been entirely unfruitful. Especially of late

there have been an encouraging number of additions to the church on confession of faith.

The Week of Prayer at the beginning of the present year was observed with a series of excellent meetings in which the three churches in Niigata united. There was an earnest spirit of prayer manifest, a great longing for a genuine revival in these Niigata churches that should spread thru all the province. Ever since the Week of Prayer there has been a steadily rising tide of interest in all of the church services, and never before in the weekly prayer-meeting have I seen a more earnest spirit of supplication or a more general expectation of a great spiritual blessing.

The interest that the *Sokwai* (General Conference) manifested in the Echigo field, and the efforts of the Tokyo brethren to find a pastor for the Niigata Church aroused expectations that were bitterly disappointed when the negotiations for the immediate securing of a pastor failed. But the new spiritual life in the church enabled the people to meet the disappointment bravely and to determine to do their best, even without a pastor, to prepare for the coming *Shu-chu Dendo* (Special Evangelistic) Meetings and the Y.M.C.A. Rally to be held here this spring. We believe that these meetings will result in great blessing to Niigata and be the beginning of a new era of growth and prosperity in the history of the Niigata Church.

Often those who are not Christians help to sow the good seed. Some of the teachers in the Niigata Schools present their pupils with Sunday-school cards bearing Scripture texts as rewards of merit.

* * * *

A Young Men's Christian Association has recently been organized at Shibata. All of our out-stations are now supplied with these valuable auxiliaries to the work of the church.

A Breach in the Walls.

One of Echigo's numerous strongholds in feudal days was the walled town of Sanjo on the Shinano River between Niigata and Nagaoka. Its walls have vanished and only in the name of one of its suburbs, *Ichino-ki-do*, (First Wooden Gate) is there now any reminder of the ancient fortress.

Nevertheless Sanjo is still a walled town,—the stronghold of Buddhism in this province, and the site of a large, newly built branch-temple of the famous Higashi Hongwanji of Kyoto. With triple walls of bigotry, superstition, and prejudice the people of Sanjo have tried to prevent the entrance of Christian truth.

At one time we had an evangelist stationed at Sanjo, and there was an earnest group of Christians mostly of the official class. Death and official rotation removed them all and the place was abandoned as an out-station some seven or eight years ago. Recent attempts to open work in Sanjo have failed. Last year a missionary of another denomination and his helper were refused lodging at every hotel in the city and were obliged to leave by the evening train without holding the series of meetings they had planned. Later in the year a Japanese Bible-woman had the same experience. These incidents show something of the quality of the opposition to be encountered in Sanjo. I know of no other town in the Empire that would refuse lodging for a night to Japanese or foreigner simply because he was a Christian.

Last month I unexpectedly obtained entrance to this stronghold of opposition to Christianity through the old gate way of *Ichinokido*. As so often in other places the desire for the study of English under a foreigner was the key that unlocked the door. A young man living near Ichinokido station came to me in Niigata with the familiar request that I teach him English.

I explained that I could not spare time for the teaching of English only,

but gave him permission to enter one of my English Bible classes for Niigata students. He then asked if it would not be possible for me to teach a class at Sanjo at least once a month. Seeing in this request a possible opening for further evangelistic work in that city I told him if he would organize a class for Bible study I would teach it, stopping off for that purpose between trains when my touring led me to pass thru Sanjo.

On my first visit when I stepped from the train at Ichinokido I was met by ten young men, for the most part students of the Sanjo Middle School. At the home of one of their number we spent more than an hour in Bible study using alternately the Japanese and English texts with which they had provided themselves from our Niigata Bible store. That these young men desired religious instruction as well as help in their study of English was evident from their questions, and from the fact that they preferred explanations in Japanese, and of their own accord requested that I close the lesson with prayer.

I was given a good supper and cordially invited to spend the night, so even tho hotel doors may be closed against me a place of entertainment in Sanjo has been providentially provided. That night however it was necessary that I go on to Nagaoka and I was again accompanied to the station by the whole class. Instead of giving the usual presents that burden one with a sense of obligation, these young men showed a pleasing tact and courtesy in handing me some money enclosed in an envelope which was inscribed,—“*For the work of the Niigata Church, from the Sanjo Young Men's Bible Class.*”

W. L. CURTIS.

The Presbyterian Church of Niigata has leased for ten years a corner of the Y. M. C. A. lot on which they are building a new church to be completed in May. This will not interfere with the erection of a Y. M. C. A. Hall on the same lot when the time for such a building comes.

Out-stations.

There are now but three places outside of Niigata where we have evangelists under the employ of the Mission, viz., Shibata, Nagaoka, and Kashiwazaki. But from the very beginning of the Mission's work in Echigo until January of last year Nakajo, a town of more than four thousand inhabitants, thirty miles north-east of Niigata, was one of our most important out-stations. Having now been passed over to the care of the Japan Home Missionary Society, we no longer report it as a part of our work, but we still respond to calls for the administering of the Communion or the baptizing of converts, and occasionally accompany the Nakajo evangelist on a tour thru that region. The Nakajo Church dates from the time of Dr. Palm's work in Echigo, and was the first organized church in the province. Like the Niigata Church, it has had a checkered career; there have been times of great activity and long periods of repose, repose so profound that more than once it seemed the sleep of death.

When Mr. Higuchi began work there in 1900 there was at first many a Sunday when his wife was the only person in the audience! But before he left Nakajo in 1904 to take up a larger work in Hawaii, where so many Echigo people have gone, he had awakened the sleeping church to new life, and had exerted a lasting influence for good upon the whole community. In Mr. Hamada, the present evangelist, we found a worthy successor to Mr. Higuchi; stimulated by his earnest preaching and his self-sacrificing labors, the Nakajo Church has made steady progress. Instead of the diminutive chapel that for a quarter of a century served as meeting-house, they have now a commodious building, church and parsonage in one, that is well adapted to the needs of the work. This new church home was dedicated last April.

Mr. Hamada holds services at Kuio-

kawa, some two miles from Nakajo, and at Seki, fourteen miles distant. The work at Seki is especially interesting. In December last I visited this place and found a group of seven or eight earnest enquirers who will soon be ready to receive baptism.

Shibata.—This large garrison town is a strategic center for evangelistic work in the northern part of our field. In its long history as an out-station, the period covered by Evangelist Hara's labors (1887-1893) was the most prosperous. The records show the names of sixty-five members added during those seven fruitful years. Then followed seven years of famine! By removal to other places, by dismission to other churches, and by death, spiritual or physical, the number of Christians was reduced to a mere handful. But last year this little group of believers determined to rise and build them a house of worship, for it was felt that one great hindrance to growth was the lack of a church building. It was a great undertaking, but they were strong in the faith that it could be done, and they proved their faith by their works. With courageous self-sacrifice they gave freely and worked hard to raise the necessary funds. With the grant of one hundred yen from the Mission's Church Building Association, and some extra help from former and present workers in the Niigata field (both Japanese and foreign) they succeeded in purchasing the land and a building which was enlarged and remodeled into a convenient church edifice well suited to the needs of the community.

November 3, 1906 (the Emperor's birthday) was truly a red-letter day to the Shibata Christians, for on that day they dedicated their new building free from debt. Dr. Petee, who was making a tour of Echigo at that time, preached the dedicatory sermon. All of the workers in the field were present and shared in the joy of the occasion, and assisted in the special preaching services that followed. Many letters and telegrams of congratulation from former

members and workers were read. One from the sick-bed of Evangelist Hara, accompanied by a gift of five *yen*, was especially appreciated and called forth tender reminiscences of those years of faithful toil in which he practically gave his life for this work.

The new building has already proved a great help to the work at Shibata. Increased audiences and one of the largest Sunday-schools in the province, are a direct result. The lot that was purchased is large enough to allow the building of an addition to the church, which would provide a parsonage, a prayer-meeting room, and when necessary an enlargement of the audience room. Such an addition is already a pressing need.

Nagaoka, the second city of the province in size, in material wealth, and in educational advantages, is situated on the railway and at the head of navigation on the Shinano River. It is the geographical center of the oil producing region, and having unusual transportation facilities, and an abundant supply of natural gas and electric power, it is destined to become an important manufacturing center. Within a radius of thirty miles are scores of towns and villages, which makes *Nagaoka* our most important out-station and touring center. The people of *Nagaoka* are exceedingly conservative. The Buddhist element is strong and at times considerable opposition to Christianity has developed; hence the growth of our work here has been slow.

Rev. O. H. Gulick, in the Annual Report for 1884, speaking of the removal of five Christians from *Niigata* to *Nagaoka*, says: "Only those who have struggled long to gain the first foothold in an obdurate heathen city, can fully appreciate the value we place upon the entrance of the first half a dozen Christians into this flourishing, proud place. Continuous seed sowing on the part of the laborers seems now to be the only requisite for insuring a future harvest."

This "continuous seed sowing" has been well done by many faithful sowers. Mr. Yoneyama, the present evangelist, will complete ten years of service in the *Nagaoka* field in June, 1908. He is now beginning to see the fruit of his labors. He has won the respect of the people and is a recognized power for good in the community. This influence is felt thru a large number of neighbouring towns and villages that he has visited. Mr. Yoneyama says: "Last year was the most successful evangelistic experience of my life."

Largely attended preaching services; a Sunday-school that fills to overflowing the little chapel; a flourishing Y.M.C.A. from whose membership come many additions to the church; many new villages opened to the gospel during the past year; three new Sunday-schools held in village school-houses and taught by the principals of those schools! Best of all many earnest enquirers and thirty-one baptisms during 1906. Such is the record in part of what has recently been accomplished. The prospect for the coming year is even more hopeful.

Kashiwazaki.—In early days a sleepy fishing village, now a busy, wide awake, growing town of more than ten thousand inhabitants. Its new name, the "Oil City" of Echigo, explains its sudden prosperity. Before the coming of the railroad and the oil refineries, *Kashiwazaki* became an out-station of the *Niigata* mission work. In 1890 Mr. Manabe, now of Shibata, began working here as evangelist. It was a difficult field and but little progress was made for many years. At the end of ten years there were about ten resident Christians. There are still less than a dozen members, but conditions have changed and the Christian chapel, well located on the main business street, is making its presence felt as a power for good in the community. The evangelist, Mr. Uyeda, is meeting with much encouragement. Especially helpful in removing prejudice and gaining a hearing for Christianity has been his frequent articles in the daily press; the

Kashiwazaki papers freely open their columns to anything he wishes to contribute. This form of imparting Christian truth has doubtless been more effective among the educated classes than the public preaching of the Word. Yet it is also true that in no other place in the province can larger or more attentive audiences be gathered at special Christian meetings than here in Kashiwazaki. The Superintendent of the Japan Oil Company's refinery at Kashiwazaki, Mr. S. Takano, was one of the early graduates of the Christian School at Niigata. His personal influence and public addresses are a great help to our church in Kashiwazaki, of which he is a member. Mr. K. Ito, the Japanese manager of the Standard Oil Company's refinery at Naoetsu, is also one of our Kumi-ai Christians. He contributes to our Kashiwazaki work and pays the expenses of Mr. Uyeda's monthly trip to Naoetsu, where two meetings are held in his house. Mr. Ito is an earnest temperance advocate and has done much for this cause in Naoetsu and at Kashiwazaki by organizing Temperance Societies.

WILLIAM L. CURTIS.

Touring in Echigo.

When I first went to Echigo, the whole country north of Naoetsu was without a railroad. Fortunately however *jirikisha* were cheap and plenty of them. Marvelous tales are told of the long distances covered by famous runners, one man in particular having to his record the entire distance between Naoetsu and Nagaoka—fifty-three miles, in nine hours. Then there were the river boats plying between Nagaoka and Niigata—forty-five miles, the down trip taking six, and the up trip nine hours, the time being very much extended in say seven days out of six! There were other waterways also with other and smaller and meaner boats. The Kuzuzuka flyer that with the help of poles could make

from three miles an hour up; the Kamada express that made good time when the water was high and the bridges not too low; and last of all the famous *Watatsu Maru* that ambled along between Naoetsu and Niigata, and furnished more misery to the square inch for the passengers, than almost any other instrument of man's invention.

Besides the boats and *jirikisha*, there were sleds in winter, later on, bicycles in summer, and all the time there was the privilege of walking, either in shoes, rubber boots, or sandals.

I have availed myself of all of these, and it is hard to say which is best. Each has its compensations to the man who has entered into the spirit of touring.

It was on these trips that I picked up a great deal of the language at my disposal now. 'Twas no easy task in the early days, to squat for hours on one's haunches, surrounded by a confused jargon of sounds that were well-nigh meaningless. But each succeeding trip was easier than the one before, and a backward look at this time causes one to reflect that the aching head, cramped limbs, and general weariness were simply the current prices to pay for a partial solution of that riddle of riddles—the Japanese Language.

But the best thing about such trips was the opportunity to touch closely the life and thought and manners of the people that at first seemed so strange. The value of kindness, sympathy, and straightforward dealing became increasingly apparent, as the sorrows, perplexities, and sins of each community came into view.

Eleven years in Echigo have left the impression of a great country, with a teeming population of more than ordinary possibilities. The women are said to be fairer than most of their sisters elsewhere, and therefore naturally fitted to enrich the home rather than the brothel, to which too many of them go. The men are patient, long-suffering, and industrious. Their sons are well to the front among those who emigrate to other lands, and send their hard-earned savings to swell the home fund. The land is

rich and most of it easy of cultivation. The great lack is the knowledge of God and his Son Jesus Christ. When that knowledge shall have taken possession of this people, the Gospel will have a new opportunity of showing its power and its glory.

We join with our fellow workers in Niigata in the prayer that a suitable pastor may be found for the church there; that additional men for out-stations may be found; and above all that the spirit of life and love and power may be poured out in abundant measure upon all who, throughout the Province, either have believed in or are seeking to believe in God.

H. PEDLEY.

Missionaries do not often require the services of policemen but it is pleasant to know that in many places in Echigo the touring missionary is sure to be cordially greeted by local police officers eager to do him a favor. This friendly attitude of the police shows their appreciation of what the missionaries did for them while they were in the Niigata Police Training School. Mr. Pedley was for a time a regular teacher of English in this school. Mrs. Newell later had large classes of policemen in English and Bible study. Mr. Curtis had a number of policemen in one of his Bible classes during the fall and early winter, but they have now been assigned to duty in various parts of the province.

"Darkest Echigo."

In two respects Echigo has a most unenviable reputation throughout Japan. Its climate is popularly supposed to be extremely disagreeable, and the moral standards of its people exceedingly low.

We who have spent years in the province would not draw so dark a picture of its climate as do those who speak only from hearsay or from the briefest of experience; but the moral

darkness of Echigo is only too plainly evident.

It is well known that the phrase "Echigo women" is a by-word in the land. Yet the fact that they are sold in great numbers to supply the brothels of Tokyo, and are found living a life of shame in nearly every city of Japan, and in the coast cities of Siberia, Korea, and China, is not so much a reflection upon the character of the women of Echigo as upon that of the men who take pride in their country's shame and for pecuniary profit encourage this horrible traffic.

Police records show that procurers from Tokyo bought in one year 804 girls from Niigata city, and from the whole province 5,628 girls for the sum of 742,111 yen. In Echigo girl-babies are more welcome than elsewhere in Japan on account of the high prices they will bring. The life of a *geisha* and even that of a prostitute is held up as an ideal in many families among the lower classes. "If you are not good we will not let you be a *geisha*" is a common threat of these parents to their little girls.

Echigo was exceedingly slow in providing for the higher education of women. There were no high schools for girls until about eight years ago. Now there are five in the province and all are crowded with pupils. With higher education for women there will come higher ideals of womanhood that will gradually permeate all classes. But the greater need is for *Christian* ideals of true manhood and womanhood, of personal purity, of the sanctity of marriage, and of parental responsibility for the right training of children. Christian homes will do more than high schools to save the women of Echigo, and the light of the gospel more than the light of knowledge to dispel the dark cloud that now hangs over this province.

Work for Women in Echigo.

Woman's work for women in Echigo may be divided into three classes, viz:

I.—Work centering in the missionaries' homes.

II.—Organized work in Niigata.

III.—Touring or work for women in the out-stations.

I.—Besides various English classes and a large class of music pupils, there are four societies which meet regularly each week at the writer's home.

The first is a society of King's Daughters, organized five years ago, now numbering twenty members. From this society eleven young women have already received baptism and united with the church. A nucleus of earnest Christian girls, and a library of Christian books, have done more, aside from the Spirit of God, in leading these girls to Christ than any other means. A prayer meeting is held each week and a C. E. consecration meeting once a month. Once every month too, these girls attend the *fujin-kwai* or Woman's meeting.

The second society is a Sunshine Band of fifteen girls, organized four years ago.

These girls are now nearly all in the High School. Within the last year they have begun to lead their own meetings, taking part in prayer, and a large number of them are now Christians. Christian books are read to them, chapter by chapter, by my Bible woman at each meeting.

The third society is called the Pure Heart Society, organized last year with a membership of over twenty little girls. A lesson in crocheting is the special attraction, but the last half of the meeting is opened with devotional exercises, and interesting Christian stories are read to them.

All these societies draw the girls into Sunday-school, and the oldest society into church attendance and church membership. Mite boxes in all of these societies are opened at Christmas time, and the contents spent for some benevolent object.

II.—The first regular Woman's Society in Niigata was organized about twelve years ago by Miss Clara Brown, now Mrs. Nagasaka, altho frequent meetings for women had been held for many years previous. The present *Fu-*



THE SUNSHINE SOCIETY.

fujinkwai is a union society of the three Niigata churches, and meetings are held regularly once a month, from house to house, opening with devotional exercises, followed by a Christian talk, and later a social hour. The membership is over thirty, the attendance good. A small monthly membership fee provides refreshments for each meeting, and the balance on hand at the end of the year is given to some benevolent object.

A Mothers' Meeting was started by Mrs. Newell four years ago, and is now carried on by Mrs. Cobb. Besides this work, much calling is done both by the missionaries and the three Bible women, one of whom gives all her afternoons to this work.

The three Mission Sunday-schools in Niigata may rightly be included in woman's work. The Bible women and two of our King's Daughters are helping us in this work. The attendance and general order in these Sunday-schools was never better than now; two of them are located in the poorest parts of the city and reach the most needy class of children.

There is one very interesting line of work carried on here in the city by one of the Christian women, viz., a night-school for poor girls. This woman began the work three years ago, opening her own house for the school, and she herself teaches sewing. Two school-teachers give their services one evening each week, teaching the girls reading and arithmetic, and the missionary and her Bible woman have gone one evening a week for teaching crocheting, a Bible lesson, and the singing of Christian hymns. The attendance has averaged about twenty-five, but recently the school has increased in size, a larger house has been rented, and efforts made to raise funds by securing sustaining members at ten *sen* a month. The ages of the girls range from ten to twenty years; all work thru the day, many being employed in a match factory. We believe this to be one of the best means for solving the terrible problem before us in Echigo,-

how to save poor girls from a life of shame.

III.—Visiting the four out-stations for the purpose of holding meetings for women was done for many years by Miss Cozad, Miss Clara Brown, and Miss Swartz. Two tours a year were made, one in the fall and the other in the spring. In the early days these meetings were often small and the work discouraging, it was so hard to get the women to come out to any meeting. Four years ago the evangelist in Kashiwazaki invited Mrs. Newell and her Bible woman to open a monthly *fujinkwai* there, which from the first proved a successful. On Mrs. Newell's removal to Matsuyama three years ago, the writer was requested to take up this work, which she did with the help of a Bible woman. On our first trip we stopped off at Nagaoka for a meeting with the Christian women, which resulted in an invitation to begin a monthly *fujinkwai* there also. These meetings, small at first, have grown steadily in numbers and interest. At Kashiwazaki we often have thirty or more in attendance. The great need at the beginning was for organs, hymn books, Bibles, and a library of Christian books. All these needs have been supplied. A year later a monthly *fujinkwai* was opened in Shibata, the missionary and her Bible woman going regularly except thru the winter months when the snow makes the roads impassible. Twice a year these trips are extended to Nakajo, where large and enthusiastic meetings have been held, chiefly due to the very efficient work of the pastor's wife, who has hitherto held woman's meetings there at irregular intervals, but now feels the time has come for regular organized work in Nakajo.

In each of those four out-stations flourishing Sunday-schools are carried on, in Kashiwazaki and Shibata largely thru the efforts of our Christian women. One of the most encouraging things we have met with in the work is the very earnest spirit with which the Christian

women in the out-stations labor for the growth and success of their woman's meetings.

The Woman's Union Day of Prayer in May is observed each year here in Niigata. For the past two years delegates have come from all of our out-stations. Last year ten of them came for the all-day meeting, which was largely attended by Presbyterian and Kumi-ai Christians. The morning was given up to a prayer meeting, and an address by the Presbyterian pastor; the afternoon to reports from the various women's societies. These meetings are a great help in our work, deepening and broadening the spiritual life of the women.

GERTRUDE B. CURTIS.

The Story of Sanashi.

The story of Sanashi is the story of Tetsuji Sakurai, who for many years has been the school teacher at Sanashi, a village of one hundred and forty houses in North Uonuma county, about thirty miles from Nagaoka. He first came into contact with Christianity at Niigata while studying in the Hoku-shin Gakko, a private school in which Mr. Newell was teaching at that time. He began the study of the English Bible for the sake of the language, but with an avowed opposition to its teaching; nevertheless it was the reading of that Bible in after years more than anything else that finally brought him to believe in Christ. I have seen that old English Bible, and by the marking of its pages one can almost trace the progress of his faith.

In the fall of 1905 he came to Nagaoka and received baptism, returning immediately to Sanashi, where he is related by blood or marriage ties to half of the village, and as principal of the school commands the profound respect of the whole community. His position gave him a unique opportunity for influencing the people, and he at once began to teach

them of God the Father. It is often very difficult for a Japanese Christian to speak to his near relatives on the subject of religion. The circumstances relating to the conversion of Mr. Sakurai's wife seem to indicate a special leading of the Holy Spirit.

According to village school custom Mr. Sakurai lives alone at the school-house, and so is seldom at home except on Sundays and holidays; his little children, however, are continually running back and forth between the home and school. One day the mother overheard their seven year old boy use the expression, "*Ten no Chichi*" (The Father in Heaven), and asked him what he meant by it and where he had learned the phrase. He replied, "Oh, Papa often speaks of the Heavenly Father and talks to Him too." The mother, whose heart had been prepared by the chance reading of *Ichijiku*, a Christian novel, sat down and wrote a letter to her husband telling him she wished to know more about the Father in Heaven, and asked him to teach her.

Last June I made my first visit to Sanashi in response to Mr. Sakurai's request that I come and baptize his wife and children and a young man of the village whom he had been instrumental in leading to Christ. I was entertained at Mr. Sakurai's home and found there an exceedingly interesting family. Besides Mr. Sakurai, his wife and four children, there were his father and mother, and his grandfather and grandmother, four generations living together in the home that had belonged to the family for three hundred years. When I paid my respects to the great-grandfather of the children, he greeted me cordially and then naively remarked, "When I was young they used to cut off the heads of foreigners or drive them from the country, and now I am entertaining one under my own roof! How the times have changed!"

I was the first foreigner ever seen in Sanashi and was most kindly treated by everyone. Three wonderful meetings we

had that afternoon and evening. The first was the baptismal service, when like a dutiful son Mr. Sakurai first asked and received the formal consent of his father to the baptism of his little children. Then came the first celebration of the Lord's Supper in Sanashi, followed later in the evening by a preaching service at which twenty-five of the friends and neighbors were gathered.

When I went again in September there were eight baptisms including Mr. Sakurai's brother and his family. One hundred people gathered on this occasion for the preaching service, and after listening quietly to two long sermons, many stayed on for another hour to ask questions that showed how deeply their interest had been aroused.

Again in November we took Dr. Pettoe to see this interesting work, and he baptized another family, father, mother, and child, the mother being a sister of Mrs. Sakurai. And so by individuals and by families the people of Sanashi are being saved, largely thru the example and influence of the school teacher, Tetsuji Sakurai. His father is now earnestly studying the Bible and even the old grandfather has expressed his desire for a Christian funeral when he dies—a difficult decision to make for one who has been a Buddhist for more than eighty years.

The Christians at Sanashi have started a Sunday-school for their children and meet together every Sunday night for prayer and study of the Bible. For the sake of reaching as many of the people as possible, their meetings are held at opposite ends of the village on alternate Sundays. Mr. Yoneyama, the Nagaoka evangelist, visits them once a month when the roads are open.

Sanashi is now cut off from the outside world, buried under the winter snows that fall in that mountain valley to the depth of twenty feet, and last for six months of the year. But when June comes round again and we are permitted to visit them once more, we expect to find still others ready to receive Christian baptism, for

this is but the first chapter of the story of Sanashi.

W. L. CURTIS.

Seed Time and Harvest.

In the fields of Japan where two and sometimes three or four crops are produced in a year, we often see seeding and harvesting going on at the same time. On missionary fields it is always seed time, and at the present time in Japan, thank God, it is always harvest.

This is especially true of Echigo. We are reaping to-day where we have not sown. For more than thirty years "other men have labored" here and now we have "entered into their labors." As we "lift up our eyes and look on the fields white to the harvest," our hearts are filled with both joy and trembling—joy at the prospect, but fear lest for lack of workers the harvest be not fully gathered in. "The harvest truly is plenteous, but the laborers are few." Oh, so few!

For the gathering of the harvest in Echigo, one of the greatest evangelistic fields in our mission, there are but the two families at Niigata, four evangelists, and three Bible women, a force utterly inadequate to the needs of the field. If we should include all of the Protestant workers of all denominations, Japanese and foreign, men and women, there would still be but one Christian worker for every 100,000 souls in Echigo. There are not laborers enough to reap the harvest fields, that is, the places where work is now being successfully carried on. Still more are needed for plowing and seed sowing. There are vast fields of virgin ground in Echigo where as yet no seed has been sown. Half of the counties of the province have not yet been entered. There are many fields once occupied that for lack of workers have for years been lying fallow.

This is one of the sad features of our work here in Echigo. Not only has the mission force been greatly reduced, but

reitrenchment has driven workers from the field and lack of necessary funds prevents us from calling more. This accounts for the large amount of fallow ground. A dozen towns ranging from one thousand to five thousand in population which were once occupied as out-stations or as places regularly visited, have now for a long time been unvisited. Some of these fields have lain so long fallow that briars and thistles cover the ground, and there is no sign of fruitfulness. In others fertile spots remain that would quickly respond to cultivation. There are individuals or little groups of Christians in some of these abandoned fields who are calling for help. That some have died a spiritual death is not strange. That so many have kept alive their faith under such discouraging circumstances is a cause for thankfulness. How to reach them and help them is one of our great problems.

Gosen was once a most hopeful out-station with a preaching-place, a resident evangelist, and more than thirty members. Now for several years the little handful of Christians there have had no services, and we can visit them but about once a year.

Sanjo, once a flourishing out-station, has been abandoned for many years. The present providential opening for a new work in *Sanjo* is mentioned elsewhere.

Calling attention to the need of Christian work in another of these towns, a man who was not a Christian published last year the following remarkable advertisement in one of the *Nagaoka* papers :—

Wanted Christian Teaching.

"It is a pity that the large town of *Yoita* should have but one resident Christian. If an evangelist will come and hold meetings here I will guarantee him an audience."

In the Annual Report for 1888 we read that Christians in *Ojiya* and *Tochio* were calling for help. They are still calling. In the former place a Presbyterian

family have recently opened their house for meetings when our evangelist from *Nagaoka* visits the place once a month. If our mission could have continued work at *Tochio* thru all these years we might to-day see the people of that city building a house for the worship of God instead of the great *Tenrikyo* temple that they have begun.

Kutsuzuka is another place where work was once carried on. Sixteen years ago I visited *Kutsuzuka* and began to speak to a large audience at the hotel, but was stopped by the police because I had not obtained a permit. I have never been there since, but have often wished to go back and finish my talk now that passports and special permits are no longer necessary for preaching the gospel.

We long to break up the fallow ground and sow the seed once more in these fields on which so much labor was bestowed in years gone by. But to do this, to adequately care for the work in hand and to enter the many waiting fields where no work has been done, we must have more money for touring purposes, more evangelists and Bible-women, and if possible further missionary reinforcements. One of our greatest present needs is for a lady missionary to devote her whole time to work for women and children.

W. L. CURTIS.

Among those who attend a Bible Class for women at *Nakajo* is the wife of a local physician formerly noted for her ill-temper, at least, her husband says so. He was once violently opposed to Christianity but surprised at the wonderful change in his wife since her conversion his attitude has entirely changed and he is now a regular contributor to the support of the church. The wife finds frequent opportunity for Christian work in speaking to the patients that come for medical treatment, telling them of what Christ has done for her and urging them to attend the church services.

An abundant supply of natural gas has been discovered near Nagaoka. The owner of these gas wells is planning to supply neighboring towns with gas for lighting, heating, and manufacturing purposes, and is even talking of piping it as far as Tokyo. We wish him abundant success in the undertaking.

Altho not a Christian he is becoming deeply interested and his wife too is an earnest enquirer. He recently purchased fifteen Bibles and gave them to his employees with the request that they study them. At Christmas time he told the Christians to put their little chapel into good repair and send the bill to him, and donated five yen for their Christmas entertainment. He has intimated to our evangelist at Nagaoka that he will be glad to contribute largely to the fund for a new church-building if his gas enterprise proves a success.

* * * *

Through the Rev. J. L. Fowle of Cesarea, Turkey, some Armenian Christians of that country have become interested in the evangelization of Japan, and have contributed ten dollars for use in purchasing Bibles for non-Christian Japanese. If those who have opportunity to use such funds will apply to Miss Charlotte DeForest, Kobe College, Yamamoto Dori, 4 chome, Kobe, money will be gladly furnished until the sum is exhausted.

* * * *

Rev. Mr. Takahashi, a teacher in the Kobe Bible School and until recently pastor of the Akashi church, is planning to give his time to aid pastors where especial evangelistic work has brought many into the church who need instruction, that the impressions made be not transient. In order to help cover his expenses he proposes publishing a monthly magazine of Bible Study. The first copy is to be issued in March. It will sell for five sen a copy, or sixty sen a year.

Died, February 5th, 1907, at his home in Niigata, Shigeta Kimura, aged 47,—for more than sixteen years a member and for several years a deacon of the Niigata Church.

Mr. Kimura was a skilled carpenter and cabinet-maker, builder of the Mission Houses in Niigata and a contractor for various public works. He was always a good friend to the missionaries,—a man upon whose judgement we could rely and whose experience, technical skill, and inventive genius were invaluable. His death is almost a national loss for as a cabinet-maker he had few equals in the country. His patent folding-rockers and camp-chairs are a feature of the summer homes at Karuizawa and his tables, chairs, and roll-top desks are found in many a missionary's home thru-out Japan.

His finest piece of work, a large octagonal cabinet or book-stand, was exhibited at the World's Fair at Chicago and afterwards brought back to Japan and presented to the Emperor. Its eight panels representing the various stages of rice cultivation were remarkable specimens of word-carving executed by Mr. Kimura's aged father who died several years ago.

Tottori Items.

The Orphan Asylum took in five new children last month, making a total of twenty-seven. It has not only new inmates, but new obstacles to meet, for the establishment last month at Kurayoshi of a new orphanage, the Impaku Kojiin, under the united patronage of all the Buddhist priests of this part of the country, threatens to draw away some of the supporters of the Christian Orphanage. As a first result of the priests' activity last month, four or five of the contributors to the Tottori Orphanage withdrew their support. But Mr. Saito, in charge of the Orphanage, is of good cheer. He says that the Okayama and the Matsue Orphanages had similar experiences in their early days, and since it is God's work, and not his own, he feels that he can trust for the future.

The new preaching place, barely three months old, has a Sunday School, an evening preaching service, and three Bible classes a week. Bible sales are good, and students from that part of the city have joined the Zion Society and come to the missionaries for religious talks. Hearing the children in that neighborhood shout "Amen" at one on the street is a proof that the preaching-place is making itself known; and moreover such an experience affords an excellent starting-point for explaining to callers the real meaning of the word.

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MISSION NEWS.

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2. News-Letters from the various Stations, giving details of personal work.
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Vol. X.

KYOTO, JAPAN, SATURDAY, JUNE 15th, 1907.

No 9.

REPORT OF MISSION MEETING.

The annual meeting of the American Board Mission in Japan, which was opened in Arima on the twenty-third of last month, was the best, most interesting, and one of the most important that has been held for a number of years. For these reasons it is the more to be regretted that only forty-seven voting members of the mission were present and some six or seven of these had to leave before the close of the meeting.

Some of the factors contributing to the great success and importance of the meeting were the presence of Secretaries Creegan and Hitchcock fresh from their visits to the mission fields of Turkey, India, China, and Corea; the presence of delegates from the United Brethren and Methodist Protestant Missions; the inspiring report from President Harada of Dōshisha and the request which he brought to the mission; the addresses of Drs. Greene and Gulick; the discussion and action concerning the increase of missionary work in Japan; and practically perfect weather thru-out the entire meeting. All these factors combined to make the meeting an exceptionally interesting and important one.

The meeting was opened Thursday evening with a half
Opening Session. hour devotional service followed by brief reports from most of the standing officers and committees.

After brief reports from two of the stations and the
Friday Morning Session. reading of the minutes of the evening session Dr.

Pettee was called to the chair. Secretaries Creegan and Hitchcock, President Harada of Dōshisha, Messrs. Murphy and Peery of the Methodist Protestant Mission and Messrs. Howard and Crecelius of the United Brethren were elected corresponding members.

Following this vote Dr. Pettee spoke briefly welcoming these friends to our meeting. He thought that the secretaries must have discovered that Turkey needed the Gospel almost as much as Chicago.

Dr. Creegan, on behalf of the visiting friends, made a very felicitous reply saying that in his study of mission work on the field he had been somewhat surprised not to find what might be called distinctively Congregational churches. Growing and vigorous churches there were as the result of the American Board mission work but none of them were distinctively Congregational. The explanation for this he found in the fact that the missionaries were sent out to build up the Kingdom of Christ and were expected to have common sense enough to adjust themselves to the varying conditions found in different countries.

Mr. Murphy then gave a brief account of the beginning and spread of the work of the Methodist Protestants in Japan. There is no distinction with them between Japanese and foreign work and no regularly organised mission. Ordained missionaries are members of the Conference which is at present composed of twenty Japanese and four foreigners. Their work lies along the railroad between Tokyo and Nagoya tho they are now branching south into the province of Ise. The Conference is autonomous except that the Mission Board reserves the right to appoint the president. This may be changed to appointment by the Conference subject to approval by the Mission Board.

Mr. Murphy made a number of allusions to the probable union of the Methodist, Protestant, United Brethren, and Congregational churches saying that they were fully prepared "to play the lion and the lamb act," that at present everything was quiet and peaceful but they could not promise what would happen when they got inside.

After the reading of the annual report, which will be published as the July number of Mission News, Secretary Hitchcock spoke of the work as he had seen it carried on in Austria and in Western and Central Turkey. He contrasted especially the last two mentioned fields one of which emphasises educational while the other emphasises the more strictly evangelistic work.

The morning session was followed by the usual half hour devotional service.

Friday afternoon was entirely given up to committee meetings, as was also the evening, tho one hour of the latter was taken for the church meeting.

The Saturday Sessions.

Only a few minor items were considered at the morning session most of the time being given to President Harada, who gave a report on the present conditions and prospects of Dōshisha and the work of the Kumi-ai Churches, and to Dr. Gulick, who gave us a glimpse of the religious and theological situation in Germany.

President Harada's report and request.

In speaking of Dōshisha President Harada declared that it was entering on a new era with better conditions and brighter prospects than it had had for many years past. The greatest lack was the need of funds to adequately carry forward the work. This lack the alumni were courageously trying to meet having started last February to raise a special fund for running expenses. Five thousand *yen* has already been pledged and they are hoping to raise at least ten thousand *yen* every year until the much needed endowment can be obtained. He was sure that the mission would be glad to co-operate in meeting this, the greatest need of the school.

Besides the above mentioned fund for running expenses the Kumi-ai Churches were hoping to raise a special fund for the use of the Theological Department. The standard of the curriculum in this department is to be raised from the opening of the school year next October. A two year's preparatory course is outlined which will make the three years of the theological course a part of the university course.

Seven hundred and sixty-five students were reported in all departments, over two hundred being in the Girls' School.

President Harada then spoke of the work of the Kumi-ai Churches. During the past year a special evangelistic campaign had resulted in over five hundred baptisms and in connection with all the evangelistic movements there had been seventeen hundred baptisms, the largest number in the history of the church. These movements were being continued and they hoped for at least twice the number of baptisms during the coming year. He especially thanked the members of the mission for their hearty co-operation in this work.

The Kumi-ai Christians now numbered thirteen thousand regular members not including baptised infants. These Christians were cordially responding to the requests for money to carry on special efforts and had given more than was needed for the special work in hand.

In concluding President Harada stated that at a recent meeting of

the Standing Committee of the Kumi-ai Churches it was voted to request the mission to send one or two of its members, for a few weeks at a time, to assist in the work in Corea. The work was urgent and hearty official approval, with the promise of giving every help possible, had been received on condition that those who should go understood the Japanese language and were in sympathy with the Japanese policy in Corea.

Dr. Gulick's address.

This was a very clear presentation of the religious and theological situation as it exists to-day in Germany and is shown in the religiousness and irreligiousness of the people.

The Church and State in Germany are very closely united, the former being supported by the latter. The country is laid out in systematic form and very careful official record is kept of the church adherence of the people. In a recent census, notwithstanding the fact that the Social Democrats never go near a church, only seven thousand people declared that they were not adherents of any religion.

Systematic religious teaching is carried on in all of the schools until the students are about eighteen years old, four hours a week being given to religious instruction in the common schools. Careful distinctions are made between the catholics and the Protestants, each being taught by representatives of their own beliefs. The distinction enters into all of the school work. History is taught to Catholics from a catholic point of view representing Luther as an arch-fiend while to the Protestants he is held up as a hero.

There is a great difference between the Protestant-German and English idea of what religion requires of a man. The former is emotional but appeals only to the passive emotions,—contentment, peace with God, etc. In the German sermon there is no effort to produce outward activity of any marked kind. There is no connection with daily life. As far as the material of the sermons is concerned they might have been preached five hundred years ago. There is no effort to produce conversion because everybody is confirmed between the ages of fourteen and fifteen. In sharpest contrast stands the English sermon which is vitally connected with daily life and seeks to produce marked outward activity and a thoro-going conversion.

The irreligiousness of the German people is shown in the fact that they are not a church going people. All that is necessary is to attend church on the great festival days. Then the churches are crowded but

on other days they are almost empty. Very few of the German students or even of the theological professors attend church for the reason above given that the sermons do not connect themselves, in any vital way, with present day life. Let one of the professors preach, however, and there is always a crowd.

The intellectual rationalism of which so much has been heard is largely confined to the university circles but the new liberal movement is beginning to make headway among the common people. The representatives of this movement are earnestly religious. They go out to the Beer and Music Halls in order to get at the common people and charge admission to their lectures because the people are suspicious of free lectures. The young pastors are beginning to preach positively which gives promise of a religious awakening thru-out Germany.

**Saturday
Afternoon.**

The short afternoon session was given almost entirely to a discussion, in Committee of the Whole, of the question of missionary re-enforcements. This discussion was brought about by the feeling of uncertainty on the part of the Prudential Committee concerning the need for re-enforcements in the Japan Mission owing to the growing strength and leadership of the Kumi-ai Churches. The discussion opened the way for a much fuller discussion on the following Monday.

Saturday evening was given up to the usual entertainment which was one of the best that the mission has ever enjoyed. It was largely, but not entirely musical, one of the chief features being the singing of the senior male quartet.

**The Sunday
Services.**

The morning service consisted of the annual mission sermon delivered this year by Dr. Davis, followed by the communion. Dr. Davis took as his theme Ezekiel's vision of the river flowing from beneath the throne, rapidly gaining in breadth and depth as it flows on its onward course. He traced in outline the growth of the Christian religion from the little band of disciples gathered by Christ up to the present day with its mighty mission movements thru-out the world. It is hoped that the sermon will be put into permanent form and made available to all.

The afternoon service, as usual, was conducted by the children and altho there were only nine children on the platform, six of whom will soon be in America, it was one of the most enjoyable services of recent years.

An evening song service was held after supper at the close of which Dr. Creegan gave a most inspiring address on the lessons of faith taught us by the lives of missionary heroes and heroines in all countries.

At the morning session a number of items of business of minor importance were passed and a discussion begun looking toward the co-operation of the Japanese in seeking evangelistic re-enforcements both foreign and Japanese. The discussion lasted till the close of the morning session and was carried over into the afternoon session which resolved itself into a Committee of the Whole. The entire afternoon was given to a discussion of this subject, the time being extended until after five o'clock. A large number took part in the discussion, secretaries Creegan and Hitchcock also sharing in the debate.

This discussion gave the secretaries an excellent opportunity to become acquainted with the Japan Mission and to see clearly the difference between the Christian work in Japan and that in other countries. It was made very clear that Japan could not be judged by conditions prevailing in other countries; that the growth of evangelistic work in Japan was largely dependent on the hearty co-operation of the Japanese Christians with the missionaries; and that re-enforcements should be sought with the co-operation and approval of the Japanese.

At the evening session Dr. Greene gave a very interesting account of the Shanghai Convention.

At the morning session the discussion of the preceding day was crystallised in a motion looking to a conference with the Standing Committee of the Kumi-ai Churches on the subject of evangelistic re-enforcements and later in the day a committee of five was appointed to carry this resolution into effect.

Three members of the Mission Committee on the Increase of Evangelistic forces met with eight members of the Kumi-ai Standing Committee, and with Secretaries Creegan and Hitchcock, in Kyoto, June 7th, for a three hour's conference. There was a most cordial and frank interchange of views. Dr. Creegan spoke of the inception and object of the Laymen's Movement in America and both the secretaries spoke briefly to the joint committee. The Japanese brethren expressed their strong conviction that Japan is not to be evangelized merely by a large increase of foreign missionaries and foreign money, and that in the

future the work should go forward with Japanese leadership, with the missionaries as co-laborers with the Japanese. They felt that the training of Japanese evangelists should be emphasized and their number greatly increased. As to the specific question of the increase of the number of foreign missionaries of the American Board in Japan, they wished to consider the question until the regular meeting of their Standing Committee, July fourth, when they will formulate their thought.

Four other important items came before the meeting for discussion and decision during these Tuesday sessions. One was the question of the Tottori Kindergarten, which was started by members of the mission and developed, in the two years absence of the missionaries from Tottori, into a kindergarten occupying one of the mission houses under the management of a Japanese. The kindergarten has grown so that enlargement of the rooms is necessary to comply with the law concerning schools.

The mission decided that it could not permanently occupy the mission house but must have a building of its own, that the kindergarten should be taken over by the mission on condition that Tottori Station is re-enforced; and that the Prudential Committee be asked to authorise the station to solicit funds for re-housing it.

A second important item was connected with the Matsuyama Factory Girls' Home. This has now been formally recognised as a part of the mission work, a standing committee appointed to care for it, and some of the expenses connected with it included in the annual estimates.

A third item was that concerning the Kobe Kindergarten and Training School. This question was finally entrusted to an enlarged committee for careful investigation during the coming year. One of the important questions here is that of location as the lease of the land now occupied expires in about two years or a little more.

A fourth item was the request concerning the Dōshisha Girls' School. The present plant is entirely inadequate to meet the needs of the school. The Woman's Board of the Pacific is asked to raise ten thousand dollars on condition that the Japanese raise five thousand *yen* before December 31st 1908, for a new building, and also to raise twenty-five hundred dollars to buy, for the foreign lady teachers' home, the American Board rights in the house which joins the Girls' School property on the west.

The meeting adjourned late Tuesday evening.

Additional Items.

Mr. Allchin reports the Union Hymnal a great success financially. Over one hundred thousand copies have been sold, the original outlay of money all returned, one thousand *yen* reserved for the new Sunday School Union Hymnal which is well under way, and the future profits are to be divided among the denominations interested. The Kumi-ai Missionary Society has received its first allotment of these profits amounting to forty *yen*.

* * * *

Mr. Curtis reports a promise of two Y.M.C.A. teachers for places in Echigo. A very cordial welcome was given to representatives from the Y.M.C.A. convention in Tokyo. Officialdom in Echigo never before gave such recognition and approval of Christian evangelistic work.

* * * *

Mr. Clark gave an especially encouraging report of evangelistic work in Kyushu.

* * * *

Dr. Pettet reports one hundred and twenty of the famine children returned to the Tohoku from the Okayama Orphanage.

Side Lights.

"We trust this mission in Japan when you come to understand yourselves."

Sec. CREEGAN.

General Notes.

A very large part of this issue is filled with an account of the annual mission meeting but as so many were unable to be present this year it seemed advisable to give a fairly full account of the meeting.

Mr. — reading haltingly from his manuscript,—“I am reading it as it is written. Please excuse me.”

* * * *

Miss — of the Entertainment Committee on being congratulated on the successful evening replied,—“Don't forget to leave out Mrs. —,”—mentioning the other lady on the committee.

* * * *

On being told that many bothersome problems would be done away with if the various Women's Boards would administer their property interests as one organization, Sec. Creegan replied,—“When Bryan nominates Roosevelt on the Democratic ticket we will begin to think about asking the various Women's Boards to unite their property interests in one organization. Until then we might just as well let the matter drop.”

* * * *

From a maiden lady,—“I have been in the hearts of the Japanese men,” [laughter], “but they have never given them to me” [great laughter with the question,—“How about the foreigners?”] “They are not so responsive.”

* * * *

Pitfalls of the Japanese language as shown in the remark of Mrs. — after Mr. — had given a fine selection on the organ,—“We will say not *mo hitotsu* but *mo takusan*.” [For the benefit of the uninitiated we add that a literal translation of the Japanese words is not “more one” but “more a great deal” but the meaning is not “more one” but “already a sufficiency.”]

We are glad to give in this issue a brief tho hastily written account of the work opened the past year in Otaru. If plans now being made for the coming volume of Mission News can be carried out we shall later give a fuller account of this work and possibly a picture of the new house.

The past few weeks have seen a number of the members of our mission leave for a year's furlough in the States. Mr. Grover sailed on the *Minnesota*, His address will be South Milwaukee, Wis. Mr. Newell sailed on the *Hong Kong Maru* and will join his family at 11,432 Mayfield St., Cleveland, Ohio. Mr. and Mrs. Pedley, with their family, sailed on the *Monteagle*. They will spend the summer in Peacham, Vt. and in the fall will move into Walker Cottage, in Anburndale, Mass. Miss Alice Cary also sailed on the *Monteagle*. She will attend school in Northfield, Mass. during the coming year.

* * * *

Very encouraging results have come from the evangelistic campaign in the student centers of Japan by delegates to the Federation Conference in Tokyo. In Omi, during a visit by Mr. Karmarkar of India, thirty-two decisions were made. In Kyoto the number has reached two hundred and sixty and reports from twenty cities show nearly two thousand decisions. These results seem to have been well followed up, an unusually large percentage having already applied for baptism.

Otaru.

Otaru is a rapidly growing city of about a hundred thousand inhabitants. There is not so large a proportion of them registered as is usual in Japan, so that the exact figures are not known. It is an important port and the junction of two important railways. The people are commercial, enterprising, and adventurous, and have the good and bad traits which belong to such a disposition. They are reputed to be devoted only to material gain, but seem on the whole (whether or not because piqued at the reputation) to be better than their name. Large sums of money have been spent on temples, very largely for the sake of adding beauty to an already singularly picturesque situation. Education is re-

ceiving most earnest attention with unusual emphasis on the moral welfare of the embryo citizens of the town. One prominent teacher laughingly said of the corps of his school: "There is not one of us who is up in his specialty: we are all employed purely for our moral influence."

The officials have shown repeatedly that they are eager to obtain the aid of any and all religious bodies in their effort to raise the moral tone of the city.

As would be expected of a new pioneer town, consciences are not very sensitive, but a good many of the rising young men are anxious to get better standards.

Our removal here was talked of, unknown to us, before we ever set foot in the Hokkaido, and was broached to us within twenty-four hours of our arrival in Sapporo. The idea was a great surprise to us and it took some time for us to adjust our minds to a proper consideration of it. The rest of the station was in much the same position. They were gradually being driven to what seemed a rather uncomfortable conviction that one of the families ought to be here. Still, as the lot was likely for obvious reasons to fall upon us if on any one, they were naturally reluctant to voice anything which might be construed into pressure for us to leave Sapporo. However, the Japanese brethren of the *Bukwai* were clear in their collective and several minds that this was the right thing. The Christian friends of our own and other denominations in Otaru expressed their wishes in the same way.

The opportunities to get a good footing with the non-Christian community of Otaru seemed very good. Only one mission had a family here, and that family, as well as the single lady representing another mission, expressed very strong desire to have us join the work. We all became convinced that the move ought to be made but were still hesitating about the expression of it up to the time when we asked the mission to give us the power to decide for ourselves as a

station. Then it came out that, postponing the question who it should be, there certainly ought to be one of us here. To this conviction was added the opinion of other missionaries who are familiar with the two cities of Otaru and Sapporo. That also was unanimous, so far as we could learn. Thus was settled the policy, next came the execution.

It was one thing to decide to live in Otaru, and another to do it. Two disastrous fires had made the obtaining of temporary, ready-made quarters an impossibility. The same cause, super-added to the tremendous growth of the city (It is said that only Osaka surpassed it in actual growth last year, and that even Osaka fell far behind in proportional increase), made suitable land very hard to find, and carpenters both scarce and expensive. It has taken nearly a year to get a house that is safe from fire, healthfully located, and in a position to command a growing field for work.

But without moving here a good deal of work was undertaken. Frequent evangelistic visits have been made. In company with another missionary and two Japanese evangelists the writer took part in a series of street-meetings which were held nearly every day of August last year. In anticipation of residing here in a few months (much sooner than proved possible) an engagement was made to teach English a few hours a week in the Middle School. The work began in November and continued all winter.

The actual moving here and entering

formally on our work has been under very pleasant circumstances. Most of the Christians were already more or less intimate acquaintances. Some of them dating back a good many years to pre-Hokkaido days. One was for a good while a next-door neighbor, and before that a pupil. Their plans for utilizing us are varied and enthusiastic. Until further notice the writer is asked to take a class in the Sunday School and to preach once on Sunday in the church.

The equipment of the outstation is considered by outsiders (we are told) very complete. There is the united little church, an aggressive, popular, and with-all spiritual evangelist, an experienced and able Bible-woman, and the missionary family already in intimate relations with the field. Besides all this we have Sapporo back of us for it is only ninety-five minutes away, and is bound to us as the same station still.

Our immediate neighborhood is that of the Middle School and the residences of its teachers. The new Marine Products School, tho a little way from the town is nearer to this part than any other.

I cannot close without mentioning again that Otaru is most happy in its charming scenery, of which our house gives us an inspiring command. Mud is the chief hindrance to work. There are those who think it has no equal on the face of the earth. Even that has the advantage of being at least something to brag of, of its kind.

S. C. BARTLETT.

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Stanford

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of the Work of the

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1906-1907

A Special Edition

of

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July 15, 1907.

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KYOTO, JAPAN, JULY 15th, 1907.

No. 10.

ANNUAL REPORT OF THE AMERICAN BOARD MISSION IN JAPAN FROM MAY 1, 1906 TO MAY 1, 1907.

FOREWORD.

In writing these annual reports of the Christian work in Japan with which the American Board is connected, until last year no attempt was made to discriminate carefully between the work of the Mission and that of the Japanese churches. Nor was there any occasion to do so inasmuch as the work was in all essential respects a company enterprise, or better, a family affair. The Mission could well be pardoned the thought that each several church was one of its own children, and it was natural that a parental pride should be felt in each individual success, which pride became complete as the several units attained to vigorous and independent manhood. But with the beginning of last year a new era began, an era in which not only individual churches should stand upon their own feet but in which the denomination should appear before the world as a self-supporting and self-sustaining body, undertaking the support also of all the dependent churches which had attained sufficient size and strength to warrant their being called churches. The only stipulation was that the parent mission should help them with the financial burden for two or three years and then the Mission should be left free to devote all its energies to the fostering and developing of infant church enterprises, and to the general work.

This was a remarkable forward step, and so with this year's report we are proud to be able to give to the world, in addition to a representation of the work of the Mission as such, figures which show what this independent Kumi-ai body is doing at the close of this first year of the

new arrangement to fulfil the responsibilities it has taken upon itself. This fact we wish to emphasize—that the Kumi-ai church is of age, and has assumed the work and responsibilities of manhood, and the statistics appended at the close of this report are the statistics of a self-sustaining church.

This report then, should perhaps properly, be confined to telling of the work that is being done in the infant churches and in the schools and few sociological institutions which may be counted as distinctively the Mission's work. But this would fall short of our purpose, for it would both leave unreported that which the Christian public wants to know from us and it would fail to represent the missionary's sphere and work—a work which, if somewhat changed in character, is by no means curtailed or rendered less effective.

The reports from the twelve stations of our mission, on the basis of which this report is made up, are written by missionaries who are in the habit of looking at things in a statesman-like way, without making distinction between what is mission and what is Kumi-ai work, or even between what is denominational and what is national, and this report must take on a like cast. The object contemplated is to give a fair picture of the religious situation in the country as a whole, and then to describe the work of the Kumi-ai churches in general and that of our own mission in particular. We are now, more than ever, missionaries at large, yet not for that reason is our sphere of influence limited. We have access to all the churches and there are few churches in which the missionaries are not contributing some direct service.

With this explanation it will not seem invidious to any of our Japanese brethren if we write at times of the institutions and movements within the Kumi-ai church as if they were our own. We are workers together for the Kingdom.

I. THE POLITICAL SITUATION.

In General.—In characterizing the political situation I can do no better than to quote the opening paragraphs from the report of Dr. Greene whose judgment upon such matters is of the highest

value: "The twelve months under review have been full of interest for all friends of Japan. The political and economic re-adjustments incident to the recent war have occupied a large place in the minds of intelligent men of all ranks. The new sense of strength and the increased confidence in the general wisdom of the national policy, both as regards what we are accustomed to think of as the natural sphere of government and also as regards those extensions of its sphere in the direction of leadership in commercial affairs which many Westerners look upon with suspicion,—have apparently acted as a strong stimulus in every department of life."

Relations with other nations.—"Japan's relations with foreign powers have been on the whole satisfactory. In common with all other Americans in Japan the missionaries felt not a little anxiety with regard to the outcome of the San Francisco troubles. No sensible person feared war, Japan has no desire for war with any power, and a war with America would not be contemplated with satisfaction, even by the extreme chauvinists, of whom Japan has her share. But many did fear in an indefinite way the substitution of hatred and suspicion for the marked good will which has characterized Japan's relations with America for more than half a century. What fruit such hatred and suspicion may bear one never knows." However, Dr. Greene continues in substance, and the opinion is no doubt widely shared, it is not improbable that the feeling of distrust that may have been engendered will be lived down provided the policy advocated by our foremost American statesmen is accepted by the people at large.

Bearing upon Christian progress.—Another, in commenting upon the new relationship which Japan has so recently come to sustain toward the world-powers, and its bearings upon the progress of the Christian idea, says: "The people, sobered by the war and gratified at their cordial reception into the comity of nations are well disposed toward foreign and Christian things" and he believes that the "new world wide associations are bringing the people in more varied and constant contact with the Christian idea so that it will be more rapidly and generally, albeit somewhat unconsciously assimilated."

It is a cause for congratulation that in this country the missionaries not only enjoy perfect freedom in the prosecution of their work but the Christian movement is looked upon with friendly eyes

by many leaders of public opinion both in the government and out of it, and these men have not hesitated to give considerable sums of money not only in aid of Christian eleemosynary institutions but even for distinctively church work.

New Ambassador.—We are glad to be able to note that our new American Ambassador, Hon. Luke E. Wright, is winning the high regard of the American residents of all classes and that he is always ready with helpful counsel for those who need it.

Moral Education.—There has been a growing feeling of dismay in the nation of late years in view of the increasing failure of the ethical ideals to control the moral conduct of the student classes. A year ago the Minister of Education issued an Instruction in which he called attention to a "tendency to occasional despondency and to ethical decadence," which was an occasion for grave anxiety. The Instruction precipitated a flood of interesting discussion and comment from the press, one outcome of which was that the nation's thought has been directed by religious journals and by a few that are not religious, to the importance of some religious sanction as a basis for moral education. This has no doubt helped to open the door for a wider hearing and acceptance of Christian teaching, while the spectacle of the recent great international student gathering in the national capital has no doubt had a powerful effect upon the national mind tending in the same direction.

Japan's World Mission.—Japan continues to hold before herself with growing conviction her high sense of responsibility as a pioneer of the Orient. "Japan has shown the world how she can fight. Now she must show how she can trade and teach and govern." This is the prevailing sentiment among all classes. In Korea and Manchuria directly, and in all the other countries of the East indirectly, she believes she is the chosen apostle of civilization and the thought serves to give balance to her own national development.

II. SOCIOLOGICAL WORK.

Orphanages.—In the forefront of the sociological work being done in Japan must be placed that of the various Christian orphanages,

the number of which is being augmented from year to year. Chief among them all of course is the Okayama Orphanage, of which Dr. Pettee writes, that the past year has been the most remarkable in its history. The number of children cared for jumped from three hundred and seventy-five to twelve hundred and its expenditures reached nearly *yen* 150,000. Yet as this sum exceeds its regular receipts, the situation has been a cause of anxiety and has called out heroic efforts to secure a larger income. "A great advance has been made in the housing and training of the children," says Dr. Pettee, "the cottage system has been adopted with fifty-one house mothers, each at the head of her own little family and responsible for the twenty children under her care." One great event of the year was the celebration on April 20th of the twentieth anniversary of Mr. Ishii's be-friending the first orphan, and it was an occasion of general rejoicing and congratulation. The graduates of the institution have expressed their appreciation by raising among themselves *yen* 1,200, and on this occasion they remembered all the older workers with substantial gifts, thirty-five of the older children have been baptized during the year. The institution continues to enjoy royal patronage and during the year has attracted the attention of new men of prominence and property.

Home for Discharged Prisoners and School for the Blind.—These two independent institutions in Kobe, the one under Mr. Muramatsu's care and the other under Mr. Sakonjo's are worthy of notice in passing. The earnestness and wisdom that have been shown by these two devoted Christian men in fostering these enterprises is most remarkable and their work of helping the unfortunate is of great value to the community and to the nation at large.

Hanabatake.—Passing now to what is more distinctively the work of our own mission we are glad to note first the prosperity and growth of the Hanabatake social settlement work in the same city under Miss Adams' care. It is hardly necessary to speak here of the significance and value of this work in redeeming this city's poor and outcast population. Suffice it to say that it has so demonstrated its usefulness as to demand enlargement. During the year more land has been purchased, the school-house has been enlarged, a successful free kindergarten has been opened, the continuous services of a physician secured, while the regular evangelistic and preaching work have been carried on with vigor and success. The number of different patients

treated at the Free Dispensary is reported at three hundred and forty while there have been three thousand different treatments and prescriptions. It is interesting to note also the large amount received as local gifts—yen 2100—which is more than twice the sum contributed by the mission.

Matsuyama Factory Girls' Home.—This Christian home in a factory city was founded to give a pure home and evening education to factory girls, and if one questions whether or not it has justified itself he has but to read Miss Parmelee's account of the institution in a recent *Mission News*. It seems to have won the confidence not only of the factory employers and the city officials, but the larger Japanese public and even the central government are more than appreciative of the important work it is doing both through its school and its home life. The Board of Education has accredited the school not only as one of high quality but as a Christian school as well. Unfortunately, for various reasons, the institution is not yet self-supporting as it was hoped it might be; still the addition of a weaving department during the year will help in solving the problem by attracting and holding enough girls to fill the house to its full capacity. (Note.—Since writing the above, a month earlier, the house has been filled to its utmost limit and the workers are troubled to know what to do with the large numbers that are applying for admission.) Dr. Gulick says of the institution: "the Home has already done a work for the factory girls of Japan which we cannot easily over-estimate."

Matsuyama Night School.—Miss Judson's Night School must be classed under educational institutions as well as sociological, since it is giving full primary and grammar courses to upwards of one hundred poor children. Yet it not only provides a technical intellectual education, it offers work and dormitory privileges to a limited number while the institution and the entire community are saturated with a Biblical atmosphere through the influence of its teachers. Children from this school are marked from their fellows in the factory where they work by their better conduct and talk, while their non-Christian employer, impressed by the value of the Christian training given is contributing yen twenty yearly toward the support of the school. "To the children and young men who yearly fill our school," Miss Judson writes, "the Night School is church and source of every high and holy influence brought to bear on them as well as their one opportunity of obtain-

ing an education. To the young women in its dormitory it is a door opening out from a dark and narrow life into the joys of Christian womanhood and service." It is a cause of regret that the institution is so much hampered by its cramped and inadequate quarters.

Miyazaki School Girls' Home.—This work, while not deserving the name of an institution, is perhaps worthy to be classed as a sociological enterprise, inasmuch as it seeks to give a Christian home and Christian training to a limited number of school-girls (seven or eight) within the missionaries' home. School privileges are not provided other than the excellent government higher school, but the daily Christian training is of real value. All have become Christians during the year except three who had received baptism previously. It is hoped that eventually the work may be broadened and that a dormitory may be erected with a capable Japanese matron in charge.

III. THE EVANGELISTIC FIELD AND FORCES.

The General Religious Situation.—The past twelve months has been a truly remarkable one in the history of Christian progress. Three movements or tendencies may be noted as characterizing the year. The first is an increased readiness to hear and receive Christian truth, the second is the manifest desire and effort among Christians for the development of an independent Japanese Christianity, while the third is the notable evangelistic fervor and the large gatherings. These movements have been more or less common to all the Japanese churches though perhaps best illustrated in the Kumi-ai body. Mr. Newell says in reporting the annual meeting of the Kumi-ai churches held in Kobe last fall: "In past years the great goal of independence may have obscured at times, the greater goal of spirituality. But it was evident at this meeting that the near approach of the realization of that independence idea is having a sobering effect which responsibility always brings. And the manifest hunger and thirst for spiritual results showed that the greater goal has come now fully into view." The chosen motto of that meeting was "pray without ceasing," and that prayer had a definite end in view was made evident by the fact that for the second time *yen* two thousand was raised for extending the forward

movement evangelistic work, a thousand *yen* was guaranteed by a few deacons to give two weeks of practical and theological lectures in the capital to evangelists and pastors from the interior, the budget for home and foreign mission work was doubled, involving at least *yen* ten thousand and the first Woman's Board for Home and Foreign Missions was organized. Dr. DeForest after extended tours both in and out of the famine region of last year, tells us through the *Mission News* that that great famine is not only past but "the great spiritual famine of a quarter of a century that starved the young men and sent so many of them to despair and suicide is at last over and the fields now are everywhere white to harvest. "Of all the changes I have seen during thirty-two years," he continues, "none surpass these two, the universal hunger for new knowledge, and the very marked wide hunger for soul-food that shall give life more abundantly."

In this connection Dr. Barton's testimony at the close of his few weeks of careful observation of spiritual conditions here in Japan is interesting; "The present evangelistic movement under the Japanese Missionary Society cannot fail to command the sympathy and admiration of all who understand it. Never before in the history of any country, after less than fifty years of Christian effort, have such direct, systematic and effective measures been put into operation for home evangelization. It seems to me that we can now see on every side indications of a most sweeping revival. Mr. Miyagawa recently said to me that he believed there were now in Japan one million people not members of churches who were ordering their lives in accordance with the New Testament and who required now only to be brought to a public confession of their faith."

Dr. Davis writes: "There is a greater readiness to listen to the Gospel and accept Christ, especially among young men, than has been known for years." And the statement is borne out by the remarkable results of the evangelistic campaign following upon the heels of the Student Federation Conference early in April. Delegates from abroad, with Japanese co-laborers in groups of two or more, went out into twenty of the largest cities of the empire to present in a definite way the claims of Christ, with the result that in the two or three weeks that elapsed nearly two thousand people, it is claimed, most of them students, registered a purpose to become Christians. Dr. Pettee

writes: "The progress of the year has been very exceptional and yet very healthy. The aggressive evangelistic spirit of the times, so much in evidence elsewhere, has prevailed also in Okayama prefecture and the outlook as this report is made up gives promise of gratifying results in the future. There have been some two hundred baptisms in the whole field, an advance of thirty-three per-cent over the average record." The Maebashi field also reports two hundred new converts as one fruit of a wonderful revival that has been going on there, and other fields echo the dominant evangelistic note.

Even where no special effort has been put forth great accessions are reported. The four independent Kumi-ai churches in Osaka have added one hundred and ten by baptism during the year while the Hongo church in Tokyo under Rev. Danjo Ebina's care has increased its resident membership thirty-three per-cent, with one hundred and sixty-one baptisms.

So much for the situation in general.

The Forward Movement.—When we inquire more particularly what methods have been employed to develop this interest and produce such results we must mention first the "Shūchū Dendō" and similar movements, which, translated, means concentrated evangelism. The method of procedure is as follows: a certain center is selected where there is already a growing church. This field is diligently cultivated for a period of some months by the local workers, getting the Christians ready for the new advance and raising up new inquirers by diligent Bible instruction both within and without the church. Then a number of pastors of note and experience from the metropolitan centers come in and for a period of from a week to two weeks carry on a vigorous evangelistic campaign with nightly platform meetings and daily Bible instruction and personal interviews. Up to the date of writing the Japanese Missionary Society has carried on officially ten such campaigns in as many centers with over five hundred converts resulting. Yet these figures by no means account for all, since in connection with this work in the centers unreported campaigns were held in smaller out-stations, and other work of a like nature such as that of the Okayama Evangelization Society, has been carried on in a number of places. This last mentioned society is the out-growth of the Bible Evangelizing Company which for four years has worked faithfully on the plan of one worker teaching one Gospel to one inquirer, and which, it is not too much to say,

was among the earliest and most practical manifestations of the present revival movement throughout the land. During the year special meetings were held in five different places under this agency resulting in one hundred and forty-three baptisms. Even our own missionaries, notably in the Hokkaido field, have tried this method of evangelization with success.

A few instances will suffice to show the power of the movements. Of the meetings in Tsuyama our correspondent writes: "I have never witnessed a higher, healthier uplift, relatively speaking. No wonder there are already two hundred inquirers in thirty different houses at Tsuyama and the fire is spreading throughout the prefecture." Fifty-six persons were baptized in the church there at one time. In the old castle town of Ayabe people came for miles and camped out in the church. Thirty-four public meetings were held, one a theater meeting attended by eight hundred people. Seventy-six people received baptism, ten of whom were girls from a filature factory under the management of an earnest Christian man whose constant influence added to that of these special meetings, resulted in three hundred out of the six hundred girls, asking for baptism. The one reporting the meetings adds: "This marvelous work of the Holy Spirit in this small town is beyond expectation; but it simply brought to fruition many years of patient toil and seed-sowing. This last seems to have been the experience everywhere. Christianity was brought to the attention of a multitude of new hearers but the decisions were almost wholly from those to whom Christianity was no new thing. In Sendai where the remarkable meetings culminated in forty-seven baptisms on one Sunday in one church and as many more in a Presbyterian church, many of the new converts had attended Sunday School for years. In Miyazaki and two other places in the same field the meetings resulted in one hundred accessions to the three churches, which almost doubled the resident membership. In Imabari and Kochi in the Matsuyama field, an aggregate of seventy-seven was added the first Sunday and many more since, while in the Maebashi field, where the work centered in four large places with two hundred Christians as the visible fruit of the revival that has spread through the entire province, these beneficent results may be largely attributed to this same movement.

If we ask what the subsequent effects and results of the movement may be, we must confess to a feeling of deep anxiety in view of the great burden that has been laid upon our churches of training

and establishing in the faith this vast influx of undeveloped material. As one says, "It is one thing to get and another to hold, and our pastors are driven to prayer and much hard thinking in order to cope with the task that has been laid upon them." And there are other gains perhaps more permanent and real than the large number of converts. The wide hearing that has been accorded the Gospel, the awakened sympathy or the definite espousal of the Christian cause by many leading men in public and private life, and the new places that have been opened for Christian meetings are remarkable achievements. Public buildings, government schools, business men's clubs have opened their doors freely—a thing that would have been impossible ten or even five years ago. Here are other results of the movement also which Mr. Pedley records: "An eagerness to work for the province as a whole, rather than for any one church; growing consciousness of responsibility to God on the part of lay members and a difference in the Sunday sermon—not less intellectual but more fervent and direct." The movement seems to have been born of the Spirit of God.

Preaching and Touring.—The work above outlined is of course largely Kumi-ai work, though our own work has been more or less tributary to it and our own chapels have been greatly affected by it. Coming now to what is more particularly the work for which the Mission is responsible, we would mention first our general preaching and touring which occupies so large a part of many of the missionaries' time. In all the stations much of this kind of work is being done and there seems to be little falling off in the demand for it. In spite of his imperfect command of the language the missionary's presence and his message counts. We occasionally receive unsolicited testimonies as to the missionary's influence, that gives us cheer. For instance, on the occasion of the leaving of Dr. and Mrs. DeForest on furlough a few months since, the local Sendai paper spoke in complimentary terms of the esteem in which their friend was held and added; "If our people think that they have made Japan what it is to-day by their own strength alone they are greatly mistaken. Behind Japan's victories, Japan's intellectual and moral progress there are these missionaries who have always stood for the cause of justice."

The Chairman of our Outlook and Evangelistic Committee says, "The times are ripe for a large amount of evangelistic touring," and no one who has had any part in this kind of work but knows how valuable it

is for imparting Christian truth to the casual hearer in public meetings and to giving cheer and counsel to many a seeking learner or a discouraged fellow-worker. The same witness gives it as his observation that "people are ready to listen and be led if the truths of the Gospel are presented in a vigorous and sympathetic manner, in even the belated parts of Japan." He suggests that work done by our missionaries in conjunction with the Japan Missionary Society might be productive of even larger results.

The missionary's ability to preach acceptably brings him into a variety of forms of service. Sometimes he is called upon to assume virtually all the duties of a pastor over a local church for a considerable period of time as has been the case with Mr. Newell in the Komachi church during the past year.

Again it is Gospel-tent preaching that invites him, as in connection with the Exposition in Sapporo, which has absorbed so much of our missionaries' time there recently. Or street preaching, as in Otaru where two missionaries and two Japanese pastors worked together for a month or more and at the close one of the pastors said he felt "a new zest in the preaching of the Gospel; that his pulpit now was as broad as the limits of the city." Even on trains or boats or *bashas* we often find the interested group to whom one may open up the word of life. Further to be mentioned is the service that is being rendered through the English sermon for which the missionary is frequently called upon, either on special occasions or in the more regularly sustained services like that in Kyoto, which is of so great value not only to the resident foreign community but to the large number of tourists who visit the city.

Bible Classes.—Next to preaching and touring perhaps no form of work occupies more of the missionaries' attention than teaching the Bible to individuals and to groups of interested inquirers. Much of the teaching is in English and many students come at first for the sake of the English, but they gradually become interested in the truth till they are glad to study the Bible deeply for its own sake. One of the missionaries in Niigata has had six English Bible classes during the year from different classes of society, all of which have resulted in direct and visible spiritual results. All pastors regard their Bible work as very important and some put their main strength into it. For instance, one pastor in the Miyazaki field has had as many

as twenty-four different appointments to teach the Bible weekly, either with groups of seekers in private homes or with individuals at his own house. It is surprising what a demand there is for Bibles. A few weeks ago a Bible seller came to Miyazaki and sold over a hundred copies of the New Testament in three days and this notwithstanding the fact that another agent had sold as many there not two years before, and that the missionaries are selling Bibles constantly.

There is probably not a lady missionary in our number, whatever her other work may be, but has one or more Bible classes, chiefly among students. Especially noteworthy in this line is Miss Bradshaw's work in Sendai and Miss Daughaday's work in Sapporo. In the absence of all the representatives of the Sendai station no detailed report for the past year is available but in other years it was said there were more accessions to the church through Miss Bradshaw's Bible classes than through any other agency, while the Sapporo missionaries give a similar testimony as to the value of Miss Daughaday's work.

Sunday Schools.—This form of work is gaining increased prominence and rightly so. It is hard to over-estimate the value of this work with children in laying strong foundations. There are seven Sunday Schools supported by the Mission in Kyoto, five of them under the charge of as many of our lady missionaries, while in the entire city there are twenty-eight of all denominations, twenty-three having joined the newly formed association. This national Sunday School Federation has been organized as the result of the visit of Mr. Frank L. Brown, the representative of the International Sunday School Association. It is hoped that this federation will lead to a great increase of interest in the work of the Sunday School and to a more intelligent zeal in the production of Sunday School literature. From the first of July it will assume charge of the publication of Quarterlies and other lesson helps. In Sapporo one school is reported as under the local missionary's control; in Sendai there are two, in Tottori two either controlled or supported by the mission, in Niigata there are three and in Miyazaki there is one in the missionaries' house and several others here and there connected with the Station's work. The largest and most remarkable Sunday School in Japan is the new one organized the first of January in the Okayama orphanage of nine hundred members. Having no building large enough to contain them all they have met

every Sunday thus far, for their opening exercises, under the blue vault of heaven.

Work for Young Men.—In connection with most of the stations there is some kind of specific work for young men, carried on either through the channels of some organization like the Y.M.C.A. or in a less formal way. English and Bible teaching are the missionaries' chief means of influence though in several places there are loan libraries, reading-rooms, and play rooms, singing classes, etc. for their benefit. In the larger field the Y.M.C.A. has made unwonted progress during the year with a new association building completed in Nagasaki and another begun in Kyoto and with student dormitories either begun or projected in a number of places. In Hachiman, through the influence of Mr. Vories, a teacher in the government Commercial School located there, three hundred students have been brought under Biblical instruction, twenty-eight have been baptized and a Christian dormitory has been completed, in spite of the violent opposition of the Buddhists.

Boy's Clubs.—This work has met with special success in Sendai and Okayama where the skillful leadership of the lady missionaries has served to keep the boys who thought themselves too big to go to Sunday School, under Christian instruction until they were safely launched upon the shores of manhood.

Christian Endeavor.—This has formed a very important adjunct to the general work wherever it has been carried on, especially in the girls' schools. In Okayama, Christian Endeavor headquarters for Japan, the cause has flourished and Dr. Pettie has lent especially valuable assistance to the national work. In Miyazaki the somewhat novel old people's society has been prospered.

Women's Work.—Among the different ways in which the lady missionaries are exerting a strong influence may be mentioned especially the work done through the church women's societies which are more or less active in all our stations. These societies have in most cases some Bible study connected with them and in various ways they are aiding the local church and the Christian cause. Regarding the work of one such society in Maebashi our correspondent writes: "A society of the young women of the church has been formed and they distinguished themselves early in their career by inviting one hundred and fifty girls who reel silk in the factories and treating them to an afternoon entertain-

ment in which the needs of body, mind and soul were fully met." Another item which gives encouragement may be mentioned in this place. "A woman's meeting held in connection with the recent evangelistic movement in Annaka was attended by some four hundred women, less than one hundred of whom were Christians."

Cooking classes are in some places also proving a valuable means of reaching and influencing ladies of the higher social ranks. Helpful work is being done also in a few places through temperance societies. In Niigata, besides the customary women's societies there is a mother's meeting, and three flourishing societies for girls of different ages, all of which are developing true Christian womanhood and raising up workers for the cause of Christ. This is in "darkest Echigo" where a common threat of parents to their little girls is, "If you are not good we will not let you be a *geisha*."

In passing we must mention the valued work of the Bible women so closely associated with the missionaries. It would be difficult to calculate how many homes are opened to the hearing of the Gospel through these earnest sowers of the word. The Tottori correspondent speaks especially of the way in which their Bible woman won her way to the hearts of a large number of people in a few months.

Music.—The missionary has a large opportunity for influence both direct and indirect, if he possesses musical ability. Japan is seeking musical culture with ever increasing earnestness, and the demand for instruction in music is second only to the demand for English. Successful classes have been maintained during the year in a number of places, notably Tokyo, Niigata, Osaka, Tottori, and Miyazaki, while the work of our missionaries in the first three places in developing musical taste in certain churches, has not only been valuable for its own sake but it has been an important evangelizing agency. Mr. Allchin has been able to extend his services in this line to a number of different places. Organs have been bought by several churches during the year and the sale of the Union Hymn-book has now exceeded one hundred thousand copies. A new Union Hymn-book for Sunday Schools is in process preparation.

Calling and Entertaining.—The characterization of the work of the missionary would not be complete without mentioning his calling work which not only occupies so much of his time but is the means par excellence for Christian influence. We may not as frequently

as does the pastor at home gain the deep heart to heart touch with these people of a race alien to ourselves but the time and effort expended in this kind of work pay even greater dividends than at home. Here, as everywhere, the personal interview is of first importance in the work of evangelization.

Other Work.—It would be impossible to make a complete catalogue of all missionary activities. Committee work, training in house and home-keeping, teaching of sewing, teaching of piano and organ, superintendence of building operations, social entertaining, promoting civic reforms, non-professional medical assistance and nursing and in a hundred and one other ways the missionary is making a "friendly use of power," bringing in "sweetness and light."

Special successes, Special faithfulness.—It is worth while to mention briefly some of the names of churches and of men both in the Kumi-ai body and among our own workers, that have been the medium of special blessing. For largest aggregate gain in membership Mr. Ebina's church leads with one hundred and sixty-one additions while in contributions the Reinanzaka church in Tokyo, with an average contribution of *yen* 16.16 per resident member, is doubtless first. In this connection it is well to note what Dr. Greene says regarding this matter of gifts when he says that "allowance must be made for the fact that in the church statistics in Japan individual gifts for enterprises outside the churches, although they may be given in the care of the Kumi-ai Christians for example, by a Christian for the benefit of enterprises under Christian auspices, are seldom if ever reported." He mentions a case in point of a gift amounting to *yen* three thousand which nowhere appears in the reports of the Kumi-ai churches.

We rejoice in the prosperity of the Kujō chapel in Osaka, on the completion and entrance into its beautiful new building; in Miyakonojō of the Miyazaki field and its large numerical increase trebling the former resident membership; in the spiritual revivings that have come to so many churches, especially Marugame in the Matsuyama field, Ayabe in the Kyoto field and several of the churches in Okayama prefecture; and for the steady and growing usefulness of the Nagaoka church in Echigo throughout a large community.

We are proud of blind evangelist Marumo of Tottori, whose increasing years have brought no abatement to his zeal; of evangelist Aono of the Matsuyama field whose devotion to the cause of his

Master has resulted in so many inquirers and so many baptisms during the year ; of Miura Tetsuro of Wakuya in the Sendai field, whose splendid loyalty to Christ has won for him a rare place in the hearts of an entire community. On leaving his field this year he was honored by six farewell meetings at one of which eight students in the highest class of the Agricultural School expressed a demand for baptism from him in attestation of the faith he had inculcated in them.

We glory in the faith that led the young Dōshisha student, seven years ago, on his return to his home in Matsuyama prefecture, to begin active Christian work by opening a Sunday School for the children of his village, a work which he has continued through all these years, and now lately he has added to it a Y.M.C.A. and a Temperance society. We are thankful for the young teacher in Tottori prefecture who braved all opposition until he was compelled to leave his school and find work elsewhere because of his persistence in Christian activity ; and for the Christian teacher of Sanashi in Niigata prefecture whose earnest and almost unaided efforts resulted not only in the conversion of most of the members of his large family circle but in the revolution of the thought of almost the entire community in reference to Christianity.

We are amazed when we read of the Christian activity of business men like Mr. Hadano of the silk filature in Ayabe, of whom mention has already been made, or of the Sumitomo family—the proprietors of the Besshi copper mine—who, though not Christians, have done so much for the support of the Gospel in that region ; or of the Ogura Railroad Construction Company in Tottori—Christian business men in whose path Sunday Schools, Bible classes, and preaching services have started up like magic. These are only a few of the evidences of the vitality of the Christian forces during the year past.

New Work.—The opportunities for new work have been more than could be met. Among the new enterprises may be mentioned the start in Suma, a fashionable resort near Kobe, opened and sustained in conjunction with the local District Association ; also the beginning of a promising work in Obihiro in the Hokkaido, Bible classes for the first time in a village near Okayama, famed as the seat of an important academy, and the re-opening of the entire Tottori field after a suspension of two years. This last is worthy of somewhat detailed mention. Since withdrawing from this station, the work,

though not entirely lost, has not flourished. The welcome accorded the returning missionaries was therefore especially cordial, and the addition at once to the working force of four missionaries (two permanently and two for the year only), a new evangelist and two new Bible women has made possible not only the reviving of the old work but the starting of new. As a result of the new life a large new church has been projected, a new organ has been purchased, and one or more new preaching places have been opened.

The development of the Otaru branch of the Hokkaido work and the decision that one of the two missionary families in Sapporo should take up residence in Otaru, has meant the virtual opening up of a new work if not of a new station.

I will not attempt to write of the new fields that might and that ought to be entered, but which we are positively prevented from entering for lack of men and means. It would be difficult to set a limit to the number of places where the appeal for Christian workers is urgent. I will simply copy an advertisement that appeared in a Nagaoka paper a short time ago and let that voice the appeal of many another place: "Wanted Christian Teaching. It is a pity that the large town of Yoita should have but one resident Christian. If an evangelist will come and hold meetings I will guarantee him an audience."

IV. CHURCH BUILDING.

One of the remarkable signs of the times is the unprecedented activity during the last two years since the close of the war in church building. Never in the history of Christianity in Japan have we seen anything like it. There is hardly a station in which there has not been some church building enterprise on hand during the past year. Reference has been made to the fine new Kujo Chapel in Osaka. The Heian Church, the oldest church in Kyoto, has recently completed the remodeling of its structure, making it the largest in the city. Maebashi has a large new church under way and Tottori is planning for large things. In the Niigata field two new buildings have been completed, at Shibata and Nakajo, and two other congrega-

tions are soliciting aid. In the Kyoto field two new churches have been built, at Fukuchiyama and Shimmaizuru, and one other place is making plans. In the Miyazaki field, in addition to the recently completed extensive repairs on the Miyazaki church, there are five other places where the Christians are raising money for church buildings. Dr. DeForest, in reporting a certain tour through Northern and Central Japan says, "Of all the tours I have made in Japan I never struck such a fever for church building as I found among the Kumi-ai Christians this time. I made a list of twelve churches newly built or doubled in size or planned for in the immediate future, at a total cost of *yen* fifteen thousand, which is *yen* five thousand more than they used last year."

At the 1906 Mission Meeting a voluntary association was formed among the missionaries for the purpose of aiding these churches which are making such heroic efforts to properly house themselves. In pursuance of this plan *yen* three hundred has already been expended in aid of four churches, while applications are in hand for at least five more. Now is the time for a large expenditure of money by those who would show real sympathy with these struggling Christians in Japan.

V. EDUCATIONAL WORK.

In General.—The past year has been remarkable in educational circles for the interest that has been manifested throughout the country in Christian teaching and Christian teachers. Normal and Middle schools have opened their halls for Christian lectures; one missionary writes that since the first of January he has been invited to speak in primary schools ten different times. During most of the year Prof. Geo. T. Ladd has been connected with the faculties of the two Imperial Universities in Tokyo and Kyoto and has exerted a positive Christian influence in both institutions. One of our missionaries has been teaching a few times a week in a government Middle School, thus adding to his influence, while another has recently been appointed a lecturer in the Kyoto Imperial University. Bible classes among students and teachers of government schools have multiplied, while our Christian schools are nearly all filled to the limit of their present capacity. Never was the

student body of Japan so accessible to Christian teaching. Dr. Barton observes in regard to this new receptivity of students for Christian truth: "The change from eleven years ago when I was here last is almost incredible."

Schools Connected with the Mission.—The Mission is now connected with seventeen Christian educational institutions, either in direct control or assisting the Japanese. Of this number four are kindergartens, five are higher girls' schools, including Kobe College and the Dōshisha Girls' Department, and three are elementary schools for the poorer classes in Matsuyama and Okayama, as previously mentioned. Of the remaining five two are the Kobe Kindergarten Training School and the Kobe Women's Evangelistic School, while three are comprised under the Dōshisha as the College, Academy and Theological School. Hanabatake includes three schools in one—a kindergarten, a primary department and a night school.

Dōshisha.—The prosperity of Dōshisha may be inferred from the fact that in all its departments the present enrollment is the largest for years, aggregating seven hundred and sixty-five students. In April 1907, Rev. Tasuku Harada, pastor of the Kobe Kumi-ai church, was inaugurated as President of the Dōshisha and Principal of its schools, he having been elected to fill the two offices that had been left vacant by the resignations of Messrs. Shimomura and Niwa. His coming is hailed with great satisfaction since he not only possesses marked ability for the position, but he holds the good will of all the institution's constituents, which should result in centering the interest of the entire Kumi-ai body upon this school. Another event of importance is the coming, after two years of study abroad, of Dr. Sidney Gulick to occupy the chair of Systematic Theology, which will add strength to the institution as a whole.

In the Academy, the large number of applicants has made it necessary to limit the number of students who may be received. In the College, a division has been made into two departments, Economic and Literary, and the lecture system has been largely extended. Among those who have been engaged for weekly lectures for the coming year are three professors from the Imperial University and a leading bank official of the city. In the Theological School the entering class of twenty last fall was the largest for years, and it seems as though a beginning were to be made in the solution of the most vexed problem before the Japanese Churches to-day—the supplying of well-

equipped, Japanese Christian leaders. There are thirty-three students now enrolled and the fraternity of feeling which we enjoy with the Methodist Protestants and United Brethren is evidenced by the fact that of this number two are from the former and one from the latter body. Most of the students are engaged in some form of evangelistic work under the direction of the city pastors. There is a plan for lengthening the curriculum from four to five years that the best possible training may be given before the students go out into the active ministry. In the Girls' Department, the problems of administration of the year are nearing harmonious solution. An almost entire change in the corps of Japanese lady teachers has brought inevitable confusion, but things are gradually changing to a more stable basis.

The crying need of the Dōshisha at this stage is for a more adequate endowment and funds that can be used for necessary enlargement. In conclusion I will quote from Mr. Lombard's report "We are at the beginning of a great forward movement under the administration of President Harada. The prospects of the school were never brighter. For the needs of development in the Theological and College Departments the alumni are planning to increase the income by gifts, and an endowment project is being inaugurated."

Kobe College.—The past year has been marked as one of material change and blessing. A piece of land adjoining the College grounds of about an acre in extent has been leased and a well-equipped building has been erected upon it for the academy classes, with vacant space left for athletic grounds. In addition to this a handsome new structure, the largest of all the buildings, is in process of erection in the center of the college grounds. This will be used as Chapel, Library, and Administration Building combined. The campus is also being transformed and beautified.

An important event of the year has been the organization of a Board of Managers of which several members, among them two alumnae, are Japanese. The results thus far have abundantly justified the change. The musical department of the school has done good work during the year, and the science department has been strengthened by the return, unexpectedly, of Dr. Holbrook. A beginning has been made in organized student self-government which promises well. There has been a quiet deepening of the spiritual life among the students without any marked revival interest. Eleven have received baptism.

The Osaka Bathwa Girls' School.—Unusual changes have been made in the teaching force of this Japanese school, yet this thirtieth year of its history has been marked by vigorous work and heightened usefulness. The great value of the school, apart from its educational character consists in its vital spiritual influence. Teachers and pupils are all in regular Bible classes, one hundred and thirty-one are members of the two Christian Endeavor societies, and the atmosphere of the whole institution is intensely Christian. There are thirty-two in the vernacular graduating class for 1908 and seven in the English class, one of them in the fourth generation of Christians.

Matsuyama and Maebashi Girls' Schools.—Both of these schools have progressed steadily in numbers and efficiency. The former has now been under the Mission's care for one year and the school has been entirely transformed both in its equipment and in its inner life. Both schools are saturated with the Bible and the spirit of the teachers is excellent. In the former school out of a graduating class of nine only two were not Christians, while in the latter sixteen of the thirty-four graduates were Christians.

Woman's Evangelistic School.—This school is just completing the twentieth year of its life in its present quarters and reports a total of sixty-five Bible Women trained and graduated since the beginning of its history. A new home for the school is now in process of building on its own premises, and it is expected that with the new building and the new missionary helper who is coming, the institution will gain in affectiveness and power. Certain Kumi-ai pastors have been asked to act as an advisory committee to give counsel and sympathy and it is believed this will make a new point of contact with the churches.

Kobe Kindergarten Training School.—We rejoice with Miss Howe over the progress this school has made during the year. The first larger class has come consisting of sixteen girls with a waiting list of ten more. New equipment has been added and improvements made and a large gift has come from a Japanese who appreciates what has been done for his children.

The Kindergartens.—The five kindergartens under our ladies' care, including the one in Hanabatake, have flourished as usual, each having a large list of children waiting for vacancies to occur.

VI. PUBLICATION.

In General.—There has been no great volume of Christian literature published this year though there has been a normal increase. The most significant fact is the wide advertizing Christianity has received through the secular daily press, especially in the full reports of the Student Federation Conference and the subsequent evangelistic campaign, and later the work and meetings of General Booth. Hundreds of columns of such material have been written and sown broadcast over the country. There has also been a growing inclination to throw open the columns of all journals to Christian contributions.

Circulation of Christian Literature.—The two great publishing agencies are the Methodist Publishing House and the Keiseisha, which publish and distribute both Japanese Christian literature, and general English and American literature. The volume of business of both houses has been large though it is difficult to obtain figures. The three Bible Societies having agencies here have distributed during 1906 an aggregate of 293,581 copies of the scriptures, of which 12,700 were complete Bibles, 95,936 Testaments and 184,995 separate portions, the receipts from sales amounting to yen 26,911. As compared with the circulation of the scriptures during the preceding two years while the war was in progress, these figures appear small but as compared with 1903, the last normal year, the circulation has nearly doubled. The same is true to a certain extent also of the Japan Book and Tract Society with its circulation of 322,444 books and tracts, or 20% more than in 1903.

The number of Christian magazines and periodicals is increasing and they obtain a wide reading.

Kumi-ai Publications.—The most notable publications of the year, aside from periodical literature, are the several volumes of a new series of Expositor's Bibles by leading Kumi-ai pastors, a Life of Jesus by Mr. Harada, an Introduction to the Old and New Testaments by Mr. Makino, besides a number of translations of standard religious works.

Mission Publications.—With the co-operation of the Mission Publication Committee the first five volumes of the revised edition of Dr. Learned's New Testament Commentary have been published by the Keiseisha together with his large volume of Church History, the second

edition of Dr. Davis' large volume of Theology, and his two smaller volumes of lectures given in the Theological Department of Dōshisha, entitled respectively, "Successful Evangelistic Work" and "Revivals, their Nature and History," also a second edition of "The Mother Play." Dr. Atkinson has continued the publication of *Morning Light* with a circulation of 42,800 copies during the year. *Mission News*, with a circulation of five hundred copies monthly, has served to keep the Mission in touch with itself and with the Christian public abroad. Dr. Pettee has had a large hand in the monthly publication of *The Christian Endeavorer* and *The Orphan Asylum* as heretofore. Dr. Greene has prepared the fourth annual issue of "The Christian Movement in Japan," a most valuable volume to all who are interested in the deeper progress of the nation.

VII. ANNIVERSARIES AND VISITS OF NOTED PERSONAGES.

Anniversaries.—In addition to the previously mentioned twentieth anniversary of the founding of Okayama Orphanage, must be mentioned the double anniversary, celebrated in February by the Naniwa, the second church of Osaka—the thirtieth of its own life and the twentieth of the death of its first pastor, the Rev. Paul Sawayama, that remarkable "Pastor of Pastors" and "Apostle of Self-support." The thirtieth anniversary of the founding of the Heian church in Kyoto together with the completion of the remodeling of its building, was duly celebrated in October.

Important Visits.—Among the distinguished visitors of the year who have exerted more than a local Christian influence are to be mentioned Dr. Howard Agnew Johnston whose work was not confined to the Presbyterian churches, though a representative of that body; Prof. Geo. T. Ladd of Yale whose educational work in Tokyo and Kyoto was supplemented by popular lectures in a number of places. In Osaka he addressed a mass meeting of some two thousand of the prominent citizens creating a profound religious impression. Dr. J. L. Barton of our own Board and Dr. Chas. Cuthbert Hall, whose stay was unfortunately cut short by illness; Mr. John R. Mott and a large number of other distinguished delegates to the Student Conference, among them Prof. E. I. Bosworth of Oberlin Seminary, Karl Fries of Sweden,

president of the Federation, Prof. Alex. Macalister of Cambridge and Sir Alex. Simpson of the University of Edinburgh, as well as the delegation from India, are to be especially mentioned as having contributed much to the progress of the Christian cause. Finally, we must record the six weeks visit of General Booth of the Salvation Army, whose journey across the country was one continuous ovation. He has been greeted everywhere by immense audiences who have listened to his fervent evangelistic message with unflagging interest.

VIII. STATISTICS.

The statistics are presented in three sections. The first gives a list of the missionaries present on the field sometime during the year (April, '06 to April, '07) with a general characterization of each one's work. By the term "General Evangelistic," as herein used, is meant, Japanese preaching work either within or without the local center. The second table presents the statistics of the educational institutions with which the mission is connected, for the same period as the above. The third table gives the main statistics published by the Kumi-ai churches, in connection with which we work, under the Kumi-ai *bukwai* or districts, together with corresponding figures in parallel columns of the work of organized chapels or preaching places still under the care of the Mission. The two sets of figures are mutually self-exclusive. The figures for the preaching places of the Mission do not include local preaching places whose converts are enrolled with other churches. For instance, there are three such chapels in the city of Niigata alone. In many cases unfortunately, the figures for the mission's work are only approximate. These statistics are for the year extending from Jan. 1st. to Dec. 31st, 1906, hence there will in some cases seem to be discrepancy between these statistics and the figures given in the body of the report, which are from April to April.

MISSION REGISTER.

NOTE.—Gen. Ev. Is an abbreviation for General Evangelistic.
 E.W. " " Educational Work.

Kobe.

- Rev. John L. Atkinson—Business Agent, Editor of *Morning Light*, Gen. Ev.
 Miss Martha J. Barrows—E. W. in Evangelistic School, Gen. Ev.
 (See note.)
 Miss Gertrude Cozad—E. W. in Evangelistic School.
 Miss Charlotte B. DeForest—E. W. in Kobe College (In Tottori for study most of the year.)
 Miss Florence Gordon—Assistant Teacher in Kobe College.
 Miss Mary A. Holbrook—E. W. in Kobe College (Returned from America in March.)
 Miss Annie L. Howe—Kindergarten Training.
 Miss Olive S. Hoyt—E. W. in Kobe College.
 Miss Anna H. Pettie—Associate Teacher in Kobe College. (Arrived in Sept.)
 Miss Susan A. Searle—E. W. in and Principal of Kobe College.
 Miss Eliza Talcott—E. W. in Evangelistic School, Gen. Ev.
 Miss Elizabeth Torrey—Teacher of Music in Kobe College.

Kyoto.

- Rev. Otis Cary—E. W. in Dōshisha and Gen. Ev.
 Mrs. Ellen M. Cary—Work for Women and Girls, and in Sunday Schools.
 Rev. Jerome D. Davis—E. W. in Dōshisha and Gen. Ev.
 Mrs. Frances H. Davis—Teaching Work for Women, and in Sunday Schools.
 Miss Mary F. Denton—E. W. in Dōshisha. (Returned from Furlough in Dec.)
 Rev. Morton D. Dunning—E. W. in Dōshisha. Editor of Mission News.
 Mrs. Mary W. Dunning—Woman's Work.
 Mrs. Agnes D. Gordon—Kindergarten and Sunday School work.
 Mr. Dana I. Grover—Associate teacher in Dōshisha College.

- Rev. Sidney L. Gulick—E. W. in Theol. Sch. Gen. Ev. (Returned from furlough in Dec.)
Mrs. Cara F. Gulick—Woman's Work. (Returned from furlough in Dec.)
Rev. Dwight W. Learned—E. W. in Theol. Sch. Literary work. Mission Sec'y & Treas.
Mrs. Florence H. Learned—Kindergarten, Sunday School, and Woman's Evang.
Rev. Frank A. Lombard—E. W. in Dōshisha College.

Maebashi.

- Miss Fanny Griswold—Teaching and Gen. Ev.
Rev. Hilton Pedley—Gen. Ev.
Mrs. Martha J. Pedley—Teaching and Woman's Work.

Matsuyama.

- Miss Cornelia Judson—Oversight of Girls' School and Night School, Gen. Ev.
Rev. Horatio Newell—Gen. Ev.
Mrs. Jane C. Newell—Woman's Work (Left on furlough in June, '06).
Miss H. Frances Parmelee—Factory Girls' Home Work. Gen, Ev and Teaching.
Rev. Chas. M. Warren—Language Study and Gen. Ev.
Mrs. Cora K. Warren—Woman's Work.

Miyazaki.

- Rev. Cyrus A. Clark—Gen. Ev.
Miss Julia A. E. Gulick—Woman's Evang. and General.
Rev. C. Burnell Olds—Language Study and Gen. Ev.
Mrs. Genvieve D. Olds—Language Study and Woman's Work.

Niigata.

- Rev. Edward S. Cobb—Language Study and Gen. Ev.
Mrs. Florence B. Cobb—Language Study and Woman's Work.
Rev. William L. Curtis—Gen. Ev.
Mrs. Gertrude B. Curtis—Gen. Ev., Women's and Children's Work.

Okayama-Tsuyama.

- Miss Alice P. Adams—Hanabatake Settlement Work.

Rev. James H. Pettee—Assisting in Orphanage, C. E. Work, Gen. Ev.

Mrs. Belle W. Pettee—Woman's Work and Gen. Ev.

Rev. Schuyler S. White—Gen. Ev.

Osaka.

Rev. Geo. Allchin—Gen. Ev. Music, Superintendence of Building Work.

Mrs. Nellie M. Allchin—Woman's Work.

Miss Lucy E. Case—E. W. in Baikwa School (On furlough since Oct.)

Miss Abby M. Colby—E. W. and Music in Baikwa.

Miss Grace Learned—Assistant Teacher in Baikwa. (Home in Kyoto.)

Miss Elizabeth Ward—Language Study and E. W. in Baikwa.

Sapporo-Otaru.

Rev. Samuel C. Bartlett—Gen. Ev. and E. W. in Gov't. School.

Mrs. Fanny G. Bartlett—Woman's Work.

Miss M. Adelaide Daughaday—Woman's Ev. and Bible Class Work.

Rev. George M. Rowland—Gen. Ev.

Mrs. Helen A. Rowland—Woman's Ev.

Sendai.

Miss Annie H. Bradshaw—Woman's Ev. and Bible Class Work.
(On furlough since, Nov.)

Rev. John H. DeForest—Gen. Ev. (On furlough since Feb.)

Mrs. Elizabeth S. DeForest—Woman's Ev. (On furlough since Feb.)

Tokyo.

Rev. D. Crosby Greene—Committee and Pub. Work and Gen. Ev.

Mrs. Mary J. Greene—Music and Woman's Ev.

Mrs. Ida M. White—Teaching (Temporarily absent from Okayama for children's education.)

Tottori.

Rev. Henry J. Bennett—Gen. Ev.

Mrs. Anna J. Bennett—Woman's Work.

Miss C. B. DeForest—(Absent from K. C. for language study part of the year.)

Mrs. Amanda A. Walker—(Absent from K. C. for language study for the year.)

Missionaries absent on furlough through the entire year or more.

Rev. Wallace Taylor, Mrs. Mary S. Taylor, and Miss Mary Daniels—
Osaka.

Mrs. Harriet G. Clark—Miyazaki.

Miss Mary E. Waiwright—Okayama.

Missionaries under Appointment.

Rev. Arthur W. Stanford, Mrs. Jennie P. Stanford, Miss Julia
Hocking.



EDUCATIONAL STATISTICS.

INSTITUTION.	PLACE.	CONTROL AND SUPPORT.	Year of Founding.	Enrolled last Year.	Graduated this Year.	Enrolled this Year.
Glory Kindergarten ...	Kobe	Mission Control and Support	1889	64	25	64
Airin " ...	Kyoto	" "	1892	55		55
Imadegawa " ...	"	" "	1897	55	24	55
Maebashi " ...	Maebashi	" "	1889	40	26	41
Kindergarten Training School...	Kobe	" "	1889	15	4	16
Woman's Evangelistic School...	"	" "	1884	24	4	24
Night and Industrial School ...	Matsuyama	" "	1891			138
Factory Girls' School ...	"	Japanese Control and Support	1900	26	8	60
Hanabatake School ...	Okayama	Mission Control and Support	1875	142	12	141
Kobe College and Academy ...	Kobe	" and Japanese	1886	244	24	210
Matsuyama Girls' School ...	Matsuyama	" Control	1886	68	9	73
Bairwa Girls' School...	Oosaka	Japanese Control Mission Assistants	1878	249	23	203
Maebashi Girls' School ...	Maebashi	" "	1888	130	34	140
Dehisha Girls' School ...	Kyoto	" "	1877	198	20	208
" Academy ...	"	" "	1875	474	33	486
" College... ..	"	" "	1875	52	5	49
" Theological School ...	"	" "	1875	24	3	38
Detailed figures for } Hansabake	Kindergarten Primary School Night School			23 71 48	6 6	32 85 24

GENERAL STATISTICS FOR 1906.

District or Bukwai and Missionary Centers.	Control [Note 1.]	Independent Chs.	Jap. Miss. Soc. Chs.	Organized (Chapels.	Pastors and Evangelists.	Bible Workers.	Absent Church Members.	Total Church Members.	Adult Baptisms during the year.	Net gain of Church Members.	Sunday Schools.	Average Attendance at Sunday Schools.	Contributions for Church in Yen.	Contributions to Jap. Miss. Soc.	Total Japanese Contributions [Note 2.]	Mission Grants to Preaching Places [Note 3.]	Value of Church Property.
Hokkaido	K	4	2	2	5	2	181	599	52	38	2	363	2,588	374	3,898		6,247
Sapporo	M				2	1	16	79	5			29			278	636	
Tohoku	K	1	5	2	6		139	466	169	112		379	1,045	95	2,297		4,630
Sendai	M																
Kwanto	K	10	7		16	1	957	3,010	487	498		1,046	9,672	2,157	16,855		42,603
Tokyo	M																
Maebashi	M			1	1		11	56	6		1	29			80	276	
Niigata	M			3	3	3	34	93	28		6	205			180	1,392	
Kyoto	K	7	7	4	13	1	361	1,687	173	104	7	510	4,402	1,146	12,444	996	27,262
"	M				2		25	148	27			649	7,036	2,835	13,697		36,858
Osaka	K	6	3	6	6		531	1,553	130	107	1	60			997	850	
"	M			1	1		23	67	12			764	6,276	1,875	13,614		42,867
Hyogo	K	6	3		8	6	612	1,661	107	89							
Kobe	M																
Chukoku	K	10	4		10		495	1,531	260	233	5	1,139	3,500	830	5,470	1,310	27,349
Okayama	M			7			30	132	22			215			2,774		
Tottori	M				2	2	15	41	5		3	180			39	552	
Shikoku	K	3	1	2	3		246	735	133	107		492	1,355	347	4,234		8,900
Matuyama	M			6	5	5	33	192	56		7	535				1,800	
Kyushin	K	2	5	1	6	1	136	423	38	30		367	968	461	1,576		4,306
Miyazaki	M			4	1	2	16	70	12		6	200			147	325	
Keljo	K		1		1		8	61	27	40			92	312	915		
Seoul, Korea																	
Kumiai Totals		49	38	5	74	10	3,666	11,726	1,576	1,358		5,865	36,984	10,492	74,990		201,022
Mission Totals				30	17	14	203	878	173		38	1,963			4,825	8,137	

NOTE.—(1) The first line (K) gives statistics for the Kumiai Churches' Work, the other lines (M) for the Mission's Work.

(2) Not including local gifts for Mission chapel buildings.

(3) Not including appropriations for touring or general evangelistic work, nor a grant of yen 3,139 to the Japanese Home Missionary Society.

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Voted:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

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TAIZO ABE, Managing Director.
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MISSION NEWS.

ADVERTISEMENT OF VOLUME X.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
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Vol. XL

KYOTO, JAPAN, S PT. 15th, 1907.

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THE Y.M.C.A. CONFERENCE.....C. B. Olds.

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KULING JOTTINGSCharlotte DeForest.

FLOOD AND FIREM. D. Dunning.

ITEMS OF INTEREST FROM DR. DEFOREST.

CONCERNING TRI-CHURCH UNION.

Miss Charlotte DeForest has spent the summer with her sister in China. Miss Barrows sailed from Kobe July eleventh. For the present she expects to be with her sister and her address will be Maquoketa, Iowa.

* * * *

It is expected that Miss Julia Hocking, under appointment for work in the Woman's Bible School in Kobe, will sail on the "Korea" from San Francisco on the twenty-fourth. She will land at Yokohama and enter Mr. Matsuda's language school in Tokyo.

* * * *

General Notes.

Dr. and Mrs. Taylor are expected in the late fall.

* * * * *

Mr. and Mrs. Stanford arrived on the "Manchuria" the last of August. We give them a cordial welcome back to their work in Japan.

* * * *

Mr. and Mrs. Pedley and party reached Vancouver on the evening of June seventeen after a quiet trip. Their address will be Auburndale, Mass.

* * * *

Mrs. S. S. White and children sailed on the "China" early in July. Her address in the States will be 325 West 10th St. Columbus, Ohio.

* * * * *

Miss Daughaday sailed for America the last of August. Her address in the States during her furlough will be 629 Third Avenue, North Troy, New York.

In June three of the Mission Children finished their college work. Louise Hyde DeForest at Smith, Stanley Danforth Allchin and George Emerson Cary at Amherst. Mr. Allchin is to teach a year in Concord, Mass., and Mr. Cary has a Fellowship at the South End House in Boston. Elizabeth Pettæ has accepted a teacher's position in the High School in Nutley, N. J. for the coming year.

* * * *

Mr. Grover has received conditional appointment to Japan, the appointment being made in this way because some of his preliminary papers had not yet been filled out and received by the Board. He has also received a scholarship from Chicago University where he will spend his year of furlough in further study. He is expected back in Japan a year from this month. In the meantime Rev. Mr. Crecelius, of the United Brethren Mission, will take part of Mr. Grover's work in Dōshisha.

At the annual mission meeting in Ari-ma last spring the Standing Committee of the Kumi-ai Churches asked that a missionary might be sent to Korea to aid in the work there. Dr. Davis of Kyoto placed himself at the disposal of the Standing Committee and they unanimously and enthusiastically asked him to visit Korea. With Mrs. Davis he expects to leave Japan about the twentieth of this month. They will be gone about six weeks, most of the time being spent in Seoul, where there is a Kumi-ai Church under the care of Mr. Kemotsu, and in Ping Yang, where Mr. Yamada has just gone.

* * * *

Mr. and Mrs. Allchin were pleasantly surprised during the morning of June 29th by representatives of the Mission, who, in spite of rain and wind, marched into the garden singing a song composed for the occasion of the twenty-fifth anniversary of a wedding day. The company brought with them a bountiful lunch which was soon spread in the dining-room, the feast being presided over by our genial pastor, Dr. Pettee, who also read letters, telegrams, and poems sent for the occasion. Dr. Learned, on behalf of the Mission, presented a silver vase filled with over fifty half *yen* pieces as a slight token of the regard in which Mr. and Mrs. Allchin are held. Later in the afternoon the Osaka Recreation Club met in the same place to offer congratulations on the happy event.

* * * *

The members of the Deputation to China, Drs. Barton and Moore, arrived in Kobe, July 10th. After a few hours for inspection of new buildings and consultations they pressed on to Kyoto meeting the members of that station at supper that evening and the Japanese friends the following morning. Altho urged to remain they felt that they must reach Tokyo not later than Saturday evening. The best laid plans of Deputations, even, must of necessity give way to washouts

on the road and Saturday evening found them not in Tokyo but,—quietly sitting on the floor of a Japanese hotel in Shidzuoka and eating their supper with chop-sticks. After a delay of twenty-four hours they were taken out to sea and around to Numadzu by steamer.

Both gentlemen found themselves very tired after the long months of strenuous work in China and were glad of a few days of quiet in Nikko whither they went to prepare their reports and to bring up over-due correspondence. They left Tsuruga, July 27th for Vladivostock expecting to cross Siberia by train.

* * * *

A year ago the Kindergarten Union of Japan was organised in Karuizawa with the object of bringing those engaged in Kindergarten work in Japan into closer touch with each other and with the Kindergarten movement in America. An excellent annual report has just been issued giving a brief account of the nineteen Kindergartens connected with the Union, and fifteen beautiful collotype pictures showing the Kindergartens and their work. Copies may be had for twenty-five cents by addressing Miss Howe, 22 Nakayamate-dori, 6 Chome, Kobe, Japan, and enclosing the amount in stamps.

Dōshisha Theological School.

The graduating exercises of the school were held on the fifth of last July in the presence of an audience that filled the chapel. President Harada addressed the graduating class, composed of five men, and Rev. Kakichi Tsunashima gave the address of the day.

At the close of the exercises President Harada gave announcement of a few changes that had been decided upon in the work of the school.

Hereafter the full course of study will cover five years, the first two of which will be in the nature of preparatory work and the last three will be more strictly theological study.

Also the school year will open in April, at the same time that the other departments of Dōshisha open, instead of opening in October as in the past. As one result of this change there will be no graduating class from the Theological School next spring.

Furthermore it is hoped that the work of the Theological School and the present Semmon Gakko may be partially co-ordinated so that the theological students may have the advantage of some of the English, psychological, and philosophical work given in the latter school.

The Kobe Womans' Evangelistic School.

The year 1906-7 has been an unusual one in the history of the Kobe Womans' Evangelistic School, a year of partings, of changes, of plans and hopes for the future.

Within this year Miss Dudley, in whose heart and brain the school had its inception more than a score of years ago, has been called Home but she still lives in the lives of many women whom she has inspired with a desire to lead others to Christ and her influence will go down in an ever-widening stream thru the history of the church in Japan.

Miss Barrows, who worked hand in hand with her from the early days, completed thirty-one years of service and on June 13th sailed for home to take a well earned furlough. It was delightful to see the warm appreciation of her life and services which were called out at the time of her departure. It seemed during the protracted period of farewell meetings as if there would not be enough left of her to depart, but the same quiet graciousness that has seen her thru these thirty years made even the farewell meetings happy occasions.

We have also said farewell to our thirteenth graduating class consisting of four women all of whom have entered upon their work well-equipped, each one

having had considerable experience in the work as well as the training in the school.

These four bring the number of our graduates up to sixty-nine, sixty-four of whom are living, and forty-four have been in the direct work this year. Besides these there are quite a number of former pupils who are not graduates who are doing earnest Christian work, many of them as pastors' wives.

The demand for workers was never greater than it is now and it seems as if the few who have gone out were absorbed in the work and there were just as many who were asking for helpers. The women who go out hold places of respect in the churches and communities to which they go and there is a disposition on the part of those who employ them to pay them good salaries, so there is abundant opportunity for women of consecration, of innate ability, and a fair education to enter upon a life of great influence and happy usefulness.

There was an element of sadness and also an element of hope and gladness in the thought that this was to be the last graduating in the dear old building on the back street which has housed the school for twenty years. The building has been sold to the Kobe Church who will rebuild it on land in the rear of their Church for Sabbath School and parish work so it will still continue to be used for the purpose for which the money was given, as a Bible School. Already the disorder and desolation caused by demolished buildings and felled trees on our home lot tells the tale of our hopes for better quarters within the present year.

As we have said farewell to former teachers our thoughts are reaching forward in welcome to the new ones who are soon to be with us. Mrs. Stanford, who with Mr. Stanford arrived in Yokohama, Aug. 26th, is to be with us and Miss Julia Hocking is expected to sail from San Francisco on September twenty-fourth. We look forward to sharing the work with her after she has devoted

three or four years to language study and evangelistic work.

MISS COZAD.

On the "Outlook."

It was my privilege as a member of the Outlook and Evangelistic Committee to spend the month of June in the "Central Provinces." Eight years residence in these regions twenty years ago, first at Okayama and later at Tottori, made those mountains and valleys familiar ground.

There was a large number of well-remembered faces. There were not a few warm friends. There were several former pupils. Mr. Bennett took me to each place in the Tottori field, Mr. White to each in that of Tsuyama, and Dr. Pettee to all but three of the ten places visited in the Okayama region. The first part of the trip was with Drs. Creegan and Hitchcock to assist them on their tour of observation. The Tottori ladies also accompanied us as far as their home. Everywhere the welcome was cordial. Thirty addresses, five interpretations, with the usual receptions, interviews, and visiting filled the time full. The whole month was one of unprecedented interest and joy.

Impressions received of the regions visited were distinct and varied—

Tottori field is *calling*. Despite the years of missionary effort put in there, comparatively little impression has been made on the section itself. Many Christians, many Christian workers have been made and turned out into the wide field and the impression, tho slight comparatively speaking, is absolutely not inconsiderable. No other Protestant mission is there. The Japan Missionary Society is not there. There is only one self-supporting church and that is weak, pastorless, and not aggressive. The *call* of the field is urgent.

Tsuyama field is *white to the harvest*. The people are responsive to the preach-

ing of the truth and to a considerable degree may be said to be seeking. Special evangelistic meetings were in progress at Kuse and in Tsuyama. So ready are the people, that in connection with the one service in the church three persons declared their decision to enter the way.

In the Okayama region the *Gospel* is *planted*. In Okayama city, as in few other places in Japan, local and native influences and agencies are at work on the great problem of leavening Society. Recent and striking amongst these is the Oriental Evangelizing Society (Tōyō Dendō Kwai) whose members, chiefly laymen and laywomen, are giving themselves, Bible in hand, to personal effort for individuals.

And such a hill town as Takahashi [7,000 (?)] has its church, its Christian Kindergarten, its Christian Girls' School just planning for enlargement with a grant-in-aid of *yen* 4,500 for equipment from the Prefectural Exchequer. The Middle School also has for its principal a man of earnest, Christian faith.

This Okayama region is by no means evangelized. But to a considerable extent the Gospel may be said to have taken root.

GEORGE M. ROWLAND.

The Y.M.C.A. Conference.

The 1907 Conference of Y.M.C.A. English teachers held in Subashiri Aug. 22-27 will always be remembered as one of unusual spiritual power and practical helpfulness.

The committee was fortunate in the choice of location, even tho the conference was timed so as to exactly coincide with the five days of continuous rain which resulted in one of the most disastrous floods of recent years. In spite of the inconvenience, however, more than forty men came together, and the fellowship was all the closer because of the freedom from outside distraction.

The purpose of the conference was two fold:—to provide better equipment to the new English teachers for their two kinds of work,—educational and religious. In pursuance of this plan the first three days took the form of an educational institute, and in this department the contributions of Prof. Sweet of Tokyo and Prof. Cady of Kyoto were of the highest order. But it is of the religious section only that I am able to make any report. Beginning with Sunday came the spiritual feast. Each of the ensuing three day's sessions was opened with a Bible hour conducted by the secretaries in turn, followed by symposiums on topics connected with the direct religious work of the teachers. Three such symposiums, of two hours each, were held on the general topics of "Bible Class Work for Students", "Methods and Aims in Personal Work," and "Getting Close to Students." Each of these main topics was subdivided and the special topics presented briefly by one of the students, followed by crisp, practical discussion. These discussions formed the cream of the conference, and the information elicited regarding conditions under which work must be done, and methods that had been successfully employed in meeting these conditions, was of a nature to prove extremely valuable not only for these teachers of English but for all other Christian workers who had the privilege of attending these meetings. Among other special features of the conference was a vital sermon on "The Supernatural Christ" by Dr. Davis on Sunday morning, a fellowship meeting on "The Moral and Social Atmosphere of Japan" also led by Dr. Davis, a strong address, on the "Resurrection of Jesus Christ" by Mr. Hamilton of the Canadian Episcopal Mission, and an address by Mr. Yamamoto, General Secretary of the Tokyo Association, in which he spoke of the impulses and considerations that had led him to accept the Christian faith.

It is hardly necessary to dwell upon the student good fellowship that marked the conference, but it was delightful. It

is sufficient to say that on one afternoon there was rendered one of the good, old-fashioned, impromptu college student programs of "stunts," and the reader can imagine that it was no tame affair. Again, a successful climb of Fuji at the close of the conference, under the best of conditions, by thirteen of the members was not one of the least memorable features of the occasion.

But the great outstanding impression of the conference is of the exceeding spiritual value received. Fuji San disclosed her sublimest grandeur to us only once during the sessions but we were never able to lose the consciousness that we were constantly overshadowed by her mighty presence. In the same way, tho there were moments of special revealing, we never could forget for an hour that we were in the immediate presence of the great personal Power that rules the universe.

It was an inspiration for us who were there. I could but wish that every young missionary of every Board in Japan might sometime, early in his career here, have just such a training and just such a spiritual uplift as is given each summer to these college students who come out to teach English in Japanese Middle Schools, impelled chiefly by the love of Christ and the desire to do his work.

C. B. OLDS.

Summer in Karuizawa.

The usual large number of missionaries and foreigners, totaling well up toward a thousand, from Japan, Korea, and China, gathered in Karuizawa for the six or eight weeks of extremely hot weather during July and August. The time was filled with conventions and special meetings so that hardly a day passed without a meeting of some kind, morning, afternoon, and evening in the large auditorium which was built last year.

Special mention should be made of the meetings for the deepening of spiritual life which began on the evening of the third of August and continued thru the evening of the eleventh. These meetings were held on the order of those conducted at Keswick, England. They were held under the direction of Rev. George Litchfield and Rev. Gregory Mantle, the latter of whom came from England for this special purpose. The meetings were well attended and were very helpful. Christ Church was crowded at the morning Bible Readings and the much larger Auditorium was well filled at the evening prayer-meetings. Similar meetings were later held at Gotemba and Arima, places where foreigners also gather during the summer.

Out-door recreations received their full share of attention. The tennis-courts were crowded on all pleasant days, and picnic parties were organised to visit various points of interest near by.

The value to the missionaries of these six or eight weeks of fellowship together can hardly be overestimated. Fully half of them live in inland towns and cities, oftentimes being the only foreigners residing in these places, seeing no other foreigners for weeks and months at a time. The few weeks of the summer is their time for fellowship with other missionaries and the gaining of strength and inspiration for another year's work.

Kuling Jottings.

1. THE TRIP TO KULING.

The first stage by ocean steamer to Shanghai being over, the second took me four hundred and sixty miles up the Yangtze in the Chinese first-class of a Japanese river-steamer. (It is interesting to note that only one line besides the Nisshin Kisen Kaisha allows Europeans to take Chinese passage.) We touched at many places of interest in those two days and a half: Chenkiang, where the Grand Canal connects the

Yangtze with Peking; Nanking, where old and new met as the gray walls of hundreds of years' standing looked down upon the workmen on the railroad to be finished next year from Shanghai; Wuhu, a large open port fifth in revenue amongst the ports in China; Nanking, scene of the recent assassination of Governor En Min, and location of one of the training schools for the missionaries of the China Inland Mission; and Kiukiang, the open port whence a fifteen mile ride by chair takes one across the plain and up three thousand feet and more to

2. KULING ITSELF,

the breathing place of the Central China missionaries. More properly I should say "Kuling Estate", as it is called, for this large settlement of nine hundred and ninety-nine foreigners (according to the census taken August 3rd) dwelling in stone bungalows scattered for two or three miles over the almost treeless slopes of this once sacred mountain, this large settlement is in its official status merely so much land rented on a long lease to foreigners, and is not even a concession, an anomaly even in this land of anomalous foreign relationships. As for the temperature, Kuling, lying between the twenty-ninth and thirtieth degrees of latitude is, I think, somewhat warmer than Karuizawa, in spite of a higher altitude. The prevailing pith hat and colored glasses, and the existence of the Kuling Anglo-American School for foreign children, open from April to Christmas, testify to the sub-tropical climate of the country from which Kuling draws its patrons.

3. KULING ACTIVITIES.

Kuling will stand a close second to its Japanese counterpart, Karuizawa, in the variety of its summer life. Tramps, picnics, teas, conferences, concerts, and a Tennis tournament are common to both; but Kuling has also its "Kuling Day", the annual children's athletic sports at the school; and a day of competitive aquatic sports at the "Duok Pond", formed by damming up the brook which is the children's principal play-ground.

As for meetings, a Keswick Deputation consisting of Mr. Walter Sloan, Assistant Home Director of the China Inland Mission, and Rev. Mr. Webster of All Souls' Church, West End, London, held a six days' convention that was a great spiritual uplift to many; a Woman's Conference sat for three sessions on Medical, Evangelistic, and Rescue Work for Women; the Kuling Medical Mission for the Chinese held office hours mornings and evangelistic meetings evenings, in addition to which there were the regular weekly Chinese services,—a men's meeting, a woman's meeting, and a general preaching service, in the Kuling Union Church. There is but one church in Kuling; the union form of service is occasionally varied by a liturgical one. It is a privilege and a stimulus to come in contact thru the Sunday sermons with men who are helping to mold the future of China. American Board missionaries there are none, this not being an American Board belt, but the Yale mission, allied to the American Board, is present almost in toto.

But among Kuling activities one of the most interesting,—perhaps even epoch-making,—institutions is the Language School for the study of Chinese, into which the Y. M. C. A. secretaries have banded themselves for four months. Each man brings a teacher from the locality whose language he is studying and most of his school time is spent with his teacher alone in his study at the school. In class exercises, however, he takes his teacher with him to add, in an undertone, the necessary "local color" to the general information imparted. Thus five dialects are being successfully taught. There are two class exercises a day, the one in the morning, given to the study of the writing and use of the character, being conducted by the head of the school, Mr. D. Willard Lyon, Associate General Secretary of the Y. M. C. A. for China; the afternoon class runs thru a weekly program of conversation, Chinese etiquette, Chinese geography, and a lecture by some outsider. Such of these lectures

as have been thrown open to the public have been the only general lectures of the season, of such interest as Mr. Harlan P. Beach, Professor of Missions, at Yale, on "The Missionary's Attitude toward the Native Religions", and Rev. Arnold Foster, an L. M. S. veteran from Hankow, on "The Missionary's Attitude toward the Chinese".

CHARLOTTE DEFORD.

Flood and Fire.

During the last week of August Japan was visited by a disastrous typhoon which caused extraordinary floods. Rivulets became raging torrents and rivers became broad lakes.

In the mountainous sections north and west of Tokyo mountain-slides were innumerable. The hill which did not show at least one slide was hardly larger than a good-sized mole-hill. In many places houses and people were buried under these slides and great sections of railroad were submerged, buried under debris, or completely washed away.

I personally walked over a part of the most damaged district between Otsuki and Yensan, a district lying north-west from Tokyo. All the railroad bridges were gone, often the stone piers and heavy iron work could still be seen, more or less buried, in what had once been the center of a small stream while the river had changed its bed, going both sides of the bridge, burying the fields under rocks and boulders, entirely sweeping away the railroad embankment.

The iron frame work of one bridge, at least twenty feet in height by a hundred feet in length had been lifted bodily and carried two or three hundred feet down stream and placed, still upright, on a stretch of gravel and rocks.

At Hatsukari I walked over a slide under which forty houses and twenty-five (one man said twenty-seven) people were buried and in two or three other places I walked over slides under which

from one to a dozen houses and from one to eight people were buried.

Acres upon acres and even miles of rice and mulberry fields had been swept away; other fields had been buried from one to twenty feet under sand, gravel, and boulders; while at Yenzan we could look over the plain and see miles of country buried under three converging rivers until it seemed one vast lake.

The one thing which surprised me most in the midst of all this destruction was that the people were going about their usual employments as if nothing had happened. In houses adjoining those that had been buried, or in houses which had themselves been badly damaged, the women were sitting at the looms unconcernedly weaving. And this within a day or two after the disaster.

When the typhoon was at its height, fire broke out in the large city of Hakodate. With such a gale blowing it was impossible to get the fire under control and in a few hours four-fifths of the city was in ashes and forty to fifty thousand people homeless. Four of the five Christian churches in the city were destroyed, only a small episcopal chapel being saved.

Such storm, flood, and fire are entirely without precedent. The destruction of property has been enormous and the loss of life runs well into the hundreds but the railroads are being rapidly rebuilt, the city will speedily rise from its ashes, and the people are quietly proceeding with their usual occupations. The manner in which the people have met and are meeting these disasters shows the true metal of which they are made.

M. D. DUNNING.

Items of Interest from Dr. DeForest.

(Dr. and Mrs. DeForest left Japan last February for their furlough in the States going by way of China and the Suez Canal. Dr. DeForest sent from

London an account of their trip to that city and afterwards an account of a day spent with General Kuroki in a visit to Cambridge, Mass. These accounts arrived too late for the June issue of Mission News and were crowded out of the July issue by the Annual Report. The parts which are still of interest are given below. ED. MISSION NEWS).

(THE LONDON LETTER).

.....Our two weeks in China, where we were for the most part the guests of the Y.M.C.A. people, and where we did the three cities Shanghai, Nanking, and Soochow, were a revelation to us of the large educational and medical work of various missions, of the wide unrest in China, and of the dislike of Japan in China by both merchants and missionaries.

.....From Hongkong to Singapore and India and Egypt the power and blessing of English influence were wonderfully marked.

.....We had twelve days in France and Geneva at the foot of Mont Blanc. We enjoyed, more than words can tell, the castles and cathedrals, the hills and plains, and the most beautiful city of the world, of which Hugo and Zola have written so vividly. But we enjoyed yet more the people we met, Chas. Wagner, D'Aubigné, and our American Church pastor, Mr. Goodrich.

.....We crossed the channel, mostly on a level with the cushions while crossing, and have had two weeks of this biggest city in the world. Of course we have glanced at what took ages of strife and peace to make—Westminster Abbey and St. Paul's Cathedral. We have met such men as Drs. Morgan and Horton, and have heard them as well as the greatest preacher, —Campbell. All their churches are full and as many men as women appear, sometimes more. We have been at Exeter Hall and at the Council Meeting of the London Missionary Society and received a cordial introduction to the assemblies.

.....What impresses me in France is

the contest between a belated Church and a progressive government, and the Church is badly left. England seems to me to be a wonderfully Christian nation, but the priestly side of things is being overhauled by the prophetic side.

.....In all our trip our hearts have harked back to dear Japan often, and to the great work God is doing there. He is in France and England too, and we expect to find and enjoy his presence in our own native land soon.

With love to all missionaries and churches in Japan,

J. H. DeFOREST.

(WITH GENERAL KUROKI).

.....What impressions General Kuroki had of Yale I do not know, but after he had seen that superlatively splendid medical department of Harvard, visited the stadium that seats nearly forty thousand persons, viewed a thousand of the students at dinner in Memorial Hall, lunched in that spacious Harvard Union, rested a few moments in Alpha Delta Phi Hall, and afterwards heard, from the entire student body, Harvard's cheers each ending with an explosive "KUROKI!", I half suspected he might be secretly thinking that Harvard can go Yale one better, which of course would be a big heresy. (Dr. DeForest is a Yale graduate. Ed.)

In a ten minute conversation with General Kuroki I mentioned that the war correspondent, Palmer, had exceptionally praised the Sendai troops. He replied that he always felt easy when the Sendai soldiers were engaged with the enemy. When I expressed my satisfaction that he would sail from Seattle and not from San Francisco, he very innocently replied, "Yes, after that earthquake there wouldn't be much to see." And when I switched him onto my track by saying,—"I referred to that other earthquake—the expulsion of Japanese from the schools," he minimised the whole thing with a wave of his hand as tho it were not worth mention-

ing. "O, that's a mere local affair."

There is some curiosity on the part of the people around here as to the motive of the General's journey. Some suspect that he is ordered to ascertain the real feelings of America towards the Japanese. If so, the spontaneous welcome he gets everywhere will be one pointer for him. The other one will be what he learns in the purely Japanese feasts with his fellow countrymen. And in my judgement these two pointers will not be very inharmonious.

The Generals I rode with were apparently the most interested, at least the most surprised, in the tame squirrels that whisked their huge tails across the lawns and that were on such friendly relations with young ladies who happened to have nuts and candy on tap. "Why! that's a squirrel! Why don't they shoot 'em! That's what we do in our country!"

Concerning Tri-Church Union.

Four representatives of the Methodist Protestant and United Brethren in Christ Missions were in attendance, upon invitation, at the thirty-fifth annual meeting of the American Board's Japan Mission held at Arima, Japan, May 23-28, 1907.

The question of union was carefully considered, the project favored and a committee appointed by the American Board's Mission to unite with the delegates of the other Missions in preparing a letter to the Home Boards.

Herewith is appended

THE LETTER.

To the Foreign Missionary Societies of the Congregational, Methodist Protestant and United Brethren in Christ denominations in America, Fathers and Brethren,

We, your representatives engaged in missionary service in Japan, have watched with keenest interest the pro-

gress toward union already made by the churches which you and we represent. Appreciating the advantages of such a union in hastening the establishment of Christ's kingdom among men we have prayed heartily for its consummation.

Engaged as we are in foreign missionary service we experience in a special manner the disadvantages of separate organizations and work. These tend to prevent the most economical use of mission funds and forces. The apparent divisions and antagonisms of Christian sects are hard to explain to those among whom we labor. Real jealousies and interferences inevitably arise at times. Unessential differences are magnified and attention and effort are correspondingly withdrawn from the main work of Christian missions. The sympathy, inspiration and effectiveness that would result from a wider fellowship and a larger unity in

plan and organized effort far outweigh in our judgement the advantages arising from separate organizations.

We therefore desire to express an earnest hope that the contemplated union between the three bodies may be duly consummated in America and especially that it may be made possible to unite under one joint organization their missionary work in Japan.

Yours most respectfully,

CYRUS A. CLARK, Miyazaki.

JAMES H. PETTEE, Okayama.

U. G. MURPHY, Nagoya.

F. A. PEERY, Shizuoka.

MONROE CRECELIUS, Tokyo.

ALFRED T. HOWARD, Tokyo.

In behalf of the American Board, the Methodist Protestant and the United Brethren in Christ Missions in Japan.

Japan, June, 1907.

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MISSION NEWS.

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1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
5. The Personnel of the Mission. Brief personal mention of present and former members.

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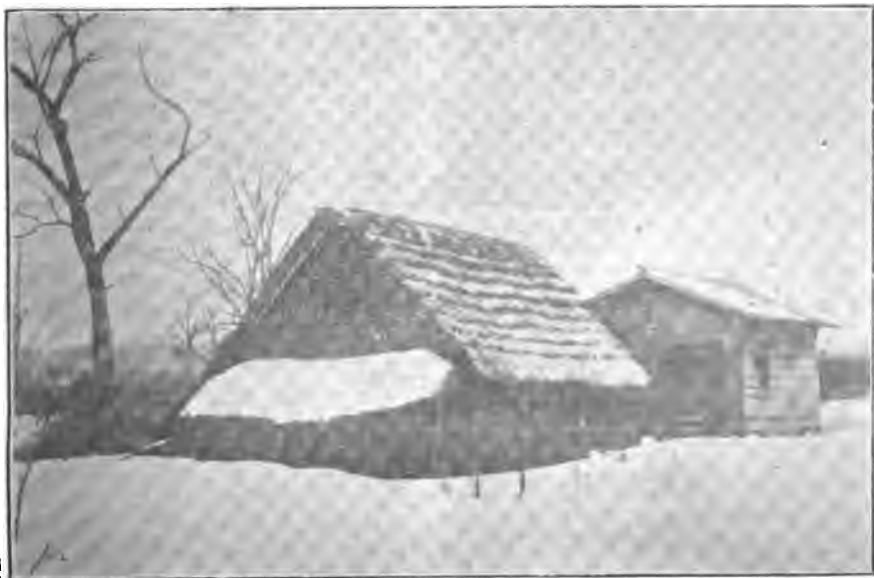
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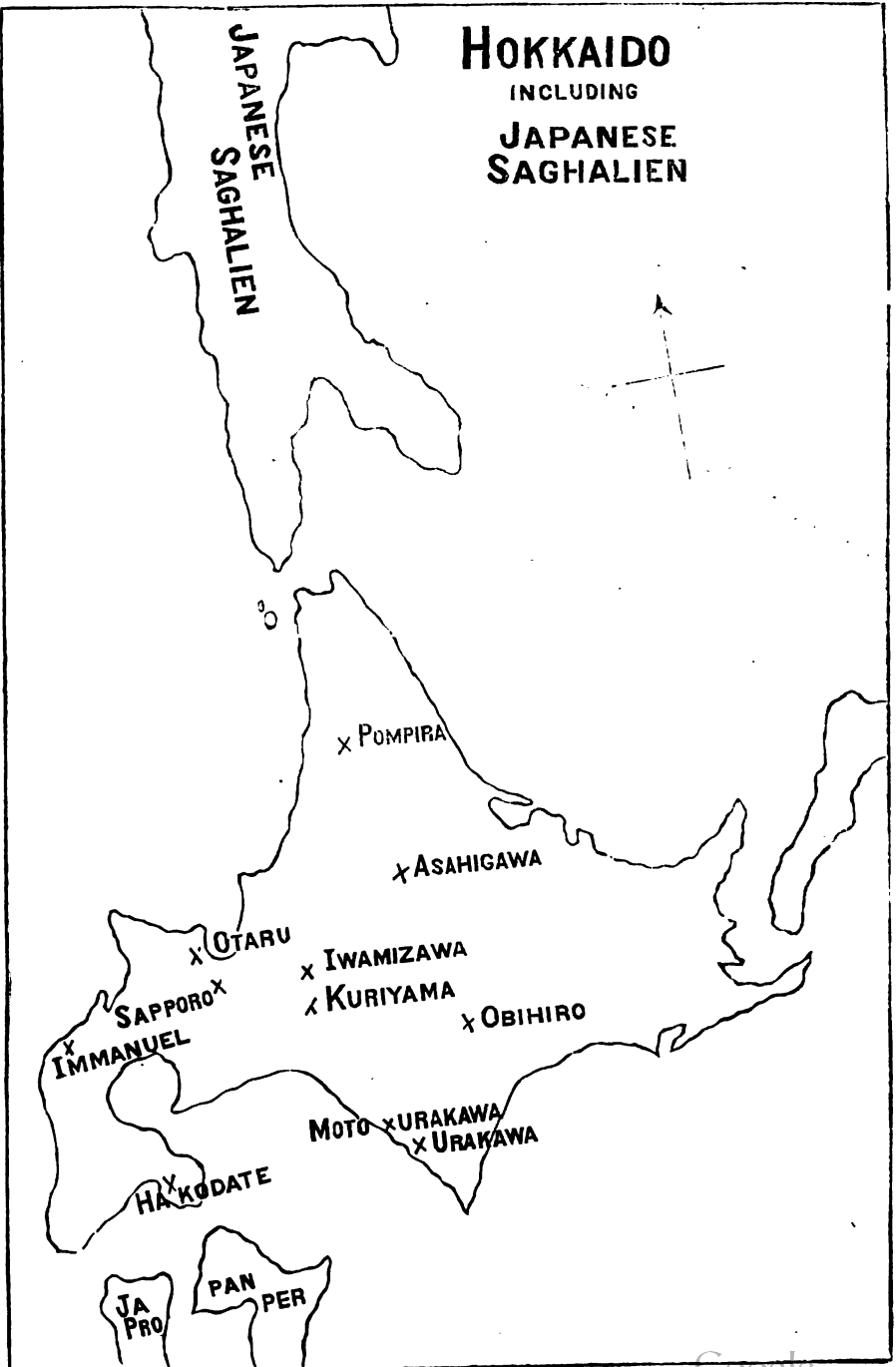


IMMANUEL CHURCH AND PARSONAGE.

HOKKAIDO

INCLUDING
JAPANESE
SAGHALIEN

JAPANESE
SAGHALIEN



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General Notes.

As will be noted by glancing at the table of contents a large proportion of this issue of the paper has been prepared by Dr. Rowland of the Sapporo Station and he has also largely shared in the planning of it. We hope that this number of the *News* will give our readers a new and more accurate idea of the Hokkaidō and the work that is being carried on there than they have ever had before and that it will give them a deeper interest in that work. The articles entitled "A Pilgrim Colony," "Touring in the Hokkaidō," and the articles written by Mr. Tanaka and Mr. Tomeoka are especially worthy of notice.

* * * *

The Lowell Congregational Church of Lowell, Mass. has become financially responsible for Tottori Station to the amount of five hundred dollars.

* * * *

The new chapel for Kobe College is almost finished and ready for occupancy. The dedication ceremonies are planned for this month and we hope an account of them will appear in the next issue of the *News*.

Dr. and Mrs. Taylor arrived in Kobe last month just as *Mission News* was going to press and thus notice of their arrival was omitted. They are now once more settled in Osaka, temporarily living in No. 26. It is more than fifteen years since Mrs. Taylor returned to America to make a home for their children there while Dr. Taylor continued his work in Osaka. We are glad that Mrs. Taylor is once more able to be with her husband and share in the work here.

* * * *

During the latter part of November the Kumi-ai Churches held special evangelistic meetings in Kyoto. The Heian and Shijo Churches united in carrying forward this work and many Japanese pastors from different parts of the country shared in it. As a direct result of these meetings one hundred and sixty-eight people were baptised in the two churches and twenty others united by letter.

* * * *

Rev. and Mrs. O. H. Gulick's adopted daughter Katherine arrived in Kobe on the Prinzess Alice last month and was married to Mr. Frederic Charles Woodrough. The ceremony was performed at the Episcopal Church by the Rev. Mr. Platt. Their address, at present, is Tōkyō Hotel, Atago Hill, Tōkyō, Mr. Woodrough is a teacher in the Higher Technical School in Tōkyō.

* * * *

With this issue of *Mission News* Mrs. Cary and Mr. Dunning give over into other hands the responsibility that has been theirs for the paper. We wish to thank all the members of the Mission for the cordial response that they have given to calls for articles. Many of these articles have been written in the midst of manifold duties that called for immediate attention so that we are the more deeply grateful for the hearty support that has been given to us. We can wish our successors nothing better than a continuance of this support which we are sure will be freely given them.

Hokkaidō.

Hokkaidō is the Yezo of a few decades ago. It is a bit larger than Vermont, New Hampshire, and Massachusetts combined. It has a population of twelve million of which seventeen thousand are the hairy aboriginal Ainu. Its development has been almost entirely during the forty years of the Meiji Era.

The island is rich in its fisheries, its mineral stores (especially bituminous coal), and in its lumbering, grazing, and agricultural resources.

The climate is that of New England, forbidding to all but the most energetic people of the milder Japan Proper. And so it comes that we have an enterprising, immigrant population that is pushing to the wall the gentle Ainu, developing the natural resources, and building a new state. Japan got here some of the lessons of hardihood, some of the trained soldiers and tough horses that helped her most to fight victoriously in the vigorous climate of Manchuria.

Here character is being formed. Here Christianity is exerting an influence, we believe far greater proportionally than in the more conservative Japan Proper. Here there is room and a call for all and more than we are likely to be able to do. Here and now is an opportunity for American friends to lend a hand most effectively by prayers and gifts.

GEORGE M. ROWLAND.

The Beginning of the American Board's Mission Work in Hokkaidō.

The Evangelistic Work of the A.B.C.F.M. in Hokkaidō was begun in 1892. Before this time, however, several young christians of the Kami-ai Church came as moral instructors in the prisons. These men came as pioneers of the Kumi-ai work in Hokkaidō.

In the summer of 1892 Rev. W. W. Curtis and I came to begin our work. First we came to Sapporo, where our friends were working in connection with the Independent Church; Mr. Takenouchi was the acting pastor. This church had some outstation work at Iwamizawa and Ichikishiri, so we went to see these places. Mr. Tomeoka was at Ichikishiri as a moral instructor in the prison. He and his friends were doing a fine Evangelistic Work in that little town. Mr. Hara was at Kabato. There too was an Independent Church, and he was working in connection with it. Mr. Curtis visited several other places this year besides these two.

The next year—1893—the Sapporo Independent Church ceded the Iwamizawa work to the Mission. Mr. Shiomi came and opened the “Kōgisho”—this was the first work of the Mission. It was in this year that the Ichikishiri Christians organized an independent church. It was then called,—“The Sorachi Church of Christ.” In May of this year, the Nemuro work was begun by Mr. Sugiura.

In the spring of 1894, a church was formed at Ichikishiri, and joined to the Kumi-ai body. About the same time work was begun at Immanuel by Mr. Maruyama, and at Utashinai by Mr. Abe, but the latter work was continued only a little more than a year.

In the summer of this year Mr. Shiomi of Iwamizawa resigned and Mr. Uchida took his place.

In May, 1895, Mr. Curtis and I came to Sapporo to get land for a Mission house and to locate the station here. At that time I discovered a few Kumi-ai Christians and consulted with them about beginning a little preaching-place.

In July, I came with my family, and met with six Christians in a little room to begin our work. Mr. Curtis and his family came the next month.

Before this time some Christians of the Sapporo Independent Church had organized an Evangelistic Society and were

working in Asahigawa, but they could not continue it, so they ceded that work to the Mission at the beginning of the year. Mr. Ozaki was the worker then.

In May, 1896 a Kumi-ai workers meeting was held in Sapporo. All were present and organized a workers society.

In September The Sapporo Church was organized and I was ordained over them. All was going very nicely everywhere. But at this time Mrs. Curtis became very ill. They could not stay any longer. So Mr. and Mrs. Curtis started for America in October leaving no one to take their place. We felt very lonesome for sometime. But Mr. Rowland and his family came in December to stay with us. So began a new era of our work in Hokkaidō.

TOMO TANAKA.

Our Oldest Church.

More than a quarter of a century ago, a company of men in Kōbe and vicinity organized themselves for the purpose of casting in their fortunes with the new Hokkaidō, developing its virgin soil, and finding there a home and field of activity.

The leaders in the movement had the enthusiasm of a newly found faith in Christ. They named themselves The Red Heart Company (*Seki Shin Sha.*) and like the early settlers of Massachusetts began by founding on the new soil the school and the Church.

The Moto-Urakawa Kumi-ai Church last year celebrated its twentieth anniversary. It has never had financial aid from any missionary society. Its first minister was a clerk in the company's employ. Later he was released from his office duties and made full, ordained pastor of the church.

The church has had its ups and downs. Growing out of its close relations with this colonizing company it has been through experiences quite akin to those that tried and harrassed the early

churches in America until their separation from the state. It has once swarmed and its offshoot, the Urakawa Church, six miles distant, is now another nominally self-supporting church.

Through all its history it has deeply influenced the people of that region. Its geographical separation from other churches robs it of close fellowship. But its oldest as well as its newer members are constant in its support. There is reason for deep gratitude that it was planted there so early and for earnest prayer that it may increase in usefulness as it does in years.

GEORGE M. ROWLAND.

Sapporo.

Sapporo (Pop. 72,000) is the capital of Hokkaidō. It began its existence by government order in 1870.

Wide streets running due north and south and east and west together with several good parks make a most attractive city.

Now that the rail road works are to come here from Otaru and Iwanizawa and a large iron foundry is to be started as well as the great Sapporo brewery, we shall soon be a city of ten million souls.

Much Christian work is being done in the city by three French priests, four American Mormons, four Franciscan Monks, eleven American missionaries, three English missionaries, five Protestant pastors, three Bible women, one Christian Girls' School, and last but not least Sapporo Agricultural College now a part of the third Imperial University. The head as well as many of the professors of this institution are earnest Christian men and the college has had a great influence in both the city and the island. Gen. Kuroda's great desire for this school has been fulfilled, namely, that its graduates be *jimbutsu* (men of character).

Statistics are dry facts but they mean much in regard to Sapporo. Resident members of the various churches in the city are as follows: Greek church one



BIOLOGICAL HALL, SAPPORO.

hundred and eighty, Roman Catholic ninety-one, Baptist fifteen, Episcopal one hundred and six, Methodist one hundred and forty, Presbyterian one hundred and seventy-eight, Independent one hundred and forty, Kumi-ai one hundred and twenty making a total of nine hundred and seventy. The number of Sunday School pupils in connection with the six Protestant churches is six hundred and forty-nine. The number of pupils in the Presbyterian Girls' School is one hundred and forty.

Christian work is welcomed in the large hospitals in the city and also in the military hospital connected with the 25th and 26th regiments, located in Sapporo, of the 7th Division.

The spirit of union is strong amongst the six Protestant churches and union meetings are frequent.

The women of these six churches unite in a flourishing *Jizen Kwai* (Charity Association) and have a union prayer-meeting once in two months.

The Kumi-ai church, organized in 1896 with thirty members, has had three meeting places, the first in the pastor's house ;

the next in the little church bought from the Methodists in 1897 for the sum of one hundred and forty dollars ; and since May 1899 in the present building which was enlarged last year.

This church has had from the beginning Rev. Tomo Tanaka for its faithful pastor and the same missionaries which facts, according to Mr. Ebina's speech at its tenth anniversary, account for its steady growth.

It is unique in having four foreign members on the church roll.

It carries on with a fair degree of growth a Y. M. C. A. ; an *Ō Jō Kwai* (King's Daughters) and a *fujin-kwai* (Woman's Meeting.) H. G. R.

The Station since 1897.

Though much work has been done in Hokkaidō by the mission force in Sendai the Sapporo Station was not opened till 1895. It seemed a strange providence that Mr. and Mrs. Curtis who had come north with so much hopefulness and with such faith in

Hokkaidō and love for its people should be compelled by ill-health to lay down the work within one short year. But such was the case and they were already in Yokohama waiting for their home-bound steamer when the Rowland family reached Japan returning from furlough late in 1896.

The Rowlands were sent to Sapporo for one winter on trial. In the early Spring of 1897 their location was definitely decided. Miss Daughaday's coming soon followed. Mr. and Mrs. Bell joined the Station in 1903 but were prevented by ill-health from a long service. The Bartlett family came on their return from furlough in the autumn of 1905. After two winters in Sapporo the exigencies of the work called them,

while continuing as a part of Sapporo Station, to take up their residence in Otaru twenty miles away.

During this period since 1897 work in Nemuro* and Ichikishirit† has been abandoned; Iwamizawa Church and Kuriyama Chapel have been turned over to the Japan Missionary Society; Sapporo and Asahigawa Churches have become self-supporting; Urakawa Church also at one time declined all financial aid but it is now again unable to support a minister. Meantime new work was early begun in Immanuel, Otaru, and Kuriyama, and lately in Obihiro. At present the Station has formal relations with only three centers where there are resident ministers.

GEORGE M. ROWLAND.



MISSION HOUSE IN SAPPORO
(in which the Rowland family is
now living.)

A Junket in Teshio.

Teshio is one of the eleven provinces of Hokkaidō that has never had a resident *Kumi-ai* minister among its sixty-six thousand souls. Two years ago a little band of colonists went into the very interior of the province. The nucleus of the band hailed from Naganuma and were connected with the Iwamizawa church. The number was increased

by a few families direct from Japan Proper. Many of these were also Christian. The leading spirit in the whole colony is a young man of moderate education, staunch principles, and strong faith who has spent two winters in the home of the writer.

* The exceedingly cold and humid climate made it unsafe for Mrs. Sugiura to remain another winter.

† The removal of the prison was the practical death of the town.

It was my privilege in October to visit these brethren, see their farms just beginning to be cleared up, their new cottages with shingled sides and roofs, see in short all their new life in the forest primeval. The trip cost me three days ride in flat boat and dugout, two days in the saddle, and parts of two more by train. But it richly paid.

Our young friend maintains in his own house a Sunday School and a Sab-

bath Service. There were four adult baptisms and one confession of faith by a miss who had been baptized in childhood.

The young man is spending the winter again in Sapporo, this time with more direct reference than previously to Bible study and fuller equipment for doing Christian work among his neighbors in Pompíra while he tills the soil to pay expenses. **GEORGE M. ROWLAND.**



A CHRISTIAN FAMILY IN POMPIRA
(in whose cottage the meetings are held.)

Christian Prison Chaplains.

In the spring of 1891 I went to Hokkaidō as a moral instructor of the Sorachi prison. The superintendent of the prison was Mr. Ōinoue, a man of Christian principle. And though he did not avow Christianity as the principle of moral instruction in the prison yet he put reliance upon Christian men for this instruction.

At that time there were about two thousand convicts in Sorachi. They were moreover reputed to be the worst characters among all the Hokkaidō prisons. Many of them were serving life sentences.

In those days public opinion did not pay much attention to criminal reform. Many people thought criminals incap-

able of reform. But I believed that just as human sickness can be healed so criminals can be reformed by God's words. At meetings of the whole prison I gave them moral talks. But at special meetings by their request I gave them pure religious education. At last my Bible classes were attended by at many as five hundred prisoners. Many of these became Christians and even evangelists after their release.

I was at this prison three years during which time I could make as many Christians as I expected. Being taught that all men are brothers before God and that even criminals can become sons of God through the atonement of Christ these men believed in that atonement, repented of their sins, and came back to God.

During these three years in large meetings, in the cells and in private, I talked with them about morals and faith. And I experienced that the influential power of Christianity can really reform them.

At that time in the four other large prisons of Hokkaidō there were Messrs. Hara, Ōtsuka, Yamamoto, Mizusaki, Nakae, Makino and Sueyoshi working zealously for the reform of the prisoners. So there appeared many believers in Christianity among them. The Central Government also praised the prison management of Mr. Ōinoue. Thus the moral instructors of our (Christian) persuasion introduced a new era of prison work in Japan. KOSUKE TOMEOKA.

A Pilgrim Colony.

Amongst the immigrants there are many colonies in Hokkaidō. Each colony is formed and held together by some common tie of relationship or of purpose. None of these colonies are higher in ideal than that of Immanuel.

The pioneers a decade and a half ago were Christian men and Christian families. They came to this unoccupied region with the high purpose of establishing a Christian community where there should be liberty of conscience and righteousness in all social relations.

In accordance with this common and controlling purpose, after selecting their territory, they marked its Eastern boundary by a post inscribed, "Love never faileth;" and its Western by another bearing the inspired words, "The truth shall make you free." The forest lands between these two markers, their future home, they named Immanuel, God with us.

For the first few years these people were shepherded by one of their own number, a theological graduate who wrought for the most part at his own charges. Since 1897, the little congregation has had a regular minister, Mr. Utagawa, without change. He and they

are pushing bravely in the direction of self-support and of the evangelization of their neighbors. G. M. ROWLAND.



GRANDPA MARUYAMA
(of Immanuel Chapel)

His son is an office bearer in Immanuel Chapel and his grandson is a missionary to China. He is now ninety-four years old.

Touring in the Hokkaidō.

Not counting Otaru where we now have a resident missionary, Sapporo station has two regular outstations to visit. Besides these, the widely scattered churches, with and without aid from the Dendo Gwaisha, are some of them supplied with over-worked pastors and some are without any pastor, so that visits from us are eagerly looked for. Beyond these are the isolated Christians and inquirers who can keep in touch with Christian influences only through the itinerant.

The distances are magnificent, as is easily understood when one stops to think that the Hokkaidō contains one



HOKKAIDŌ BICYCLE AND AINU HUT
(Dr. Rowland riding the "bicycle" on a touring trip.)

fourth of the area of the Empire proper.

Though the rapid extension of the railways is bringing places nearer together, there is plenty left for less convenient means of locomotion, such as sorry post-nags, Hokkaidō bicycles like the picture, scarcely more comfortable four-wheelers, little coast steamers, occasionally dug-out canoes, and even a good milage on nature's own.

With engagements piled up in the home cities, it is hard to get away for tours which must inevitably occupy so much time in merely getting about, but I have yet to meet the person able to tour who did not think it wonderfully worth while when he was at it.

That is peculiarly true of the Hokkaidō. Here the aesthetic and social influences which make for refinement with even the poorest to some extent in the older communities, are largely wanting from the surroundings of these scattered settlers. Church services, the example of older Christians, and even Christian neighbors like themselves,

with whom they could compare notes on the way, are a memory only—or a matter of hearsay.

The sordid surroundings and fierce struggle for bare existence in which they find themselves on first arriving here—whatever the prospect of future comfort—while they bring out the fine traits of some—are as likely to prove a source of discouragement to others. It not infrequently happens that in adjusting themselves to the novel surroundings they fall into new errors, which prove not only misfortunes to themselves but stumbling-blocks and causes of dissention among fellow-believers where union is most needed against the common temptations.

The touring missionary can do much to help in such cases, and make for himself warm friendships at the same time. For instance, on the writer's last tour, a brother from a main-island church, whose carping at his new companions had resulted first in alienation from them, and then in estrangement from



MY BOATMEN
(Ainu husband and wife)
AND OUR DUGOUT.

God, made confession with tears and strong weeping to man and God. The tidings of this work of grace brought confession and repentance to another and another.

The touring missionary is looked to to give tone to many occasions. One brother had saved his silver wedding from February till July. It so happened that the festivities had to be shortened in order that I might fulfil the request of another that I preach the funeral sermon over the ashes of his aged mother which he had brought from Tokyo and kept unburied waiting for this opportunity.

We also have our temporal uses—not so far removed as might be thought from the spiritual. Once we were requested to furnish escort, for one hundred and fifty miles, to a pair of Plymouth rock fowls, whose seed, it was hoped would become as the sands of the sea for multitude.

Some of the sights we witness are pitiful indeed. One afternoon, while climbing a steep pass where the horses could barely keep their footing, we came upon a little party consisting of a tired looking man carrying, in a little basket, a tiny brazier, a tea-kettle and one or two other bare necessities; followed at a little distance by a tired woman leading a little four-year old girl, and carrying on her back, one tied above the other, two weary babies—the youngest scarcely a month old.

They had been set down that morning by train from far-away Sendai and had already climbed six or seven miles of the heart-breaking divide. But between them and their destination, of whose climate, loneliness, and hardships they knew scarcely any thing was still forty-five miles of weary tramping. We could do nothing for them but tell them the way and the distance to the nearest rest-house, and offer a prayer that the little ones might grow up to better things than their parents could know—even had they gone back to the famine of Sendai.

On another occasion we were able to prove of more service. A large party of ignorant and, of course, almost penniless famine-refugees; arrived at the end of their railway journey, to find twenty miles of deep snow between them and the promised land, and having traversed that, found that the promise itself was false and that no provision for them had been made. Their disappointment and real peril can be imagined. I suppose that they will never know that it was a pair of touring missionaries who put their case before an official in a neighboring town, next day, through whom they were provided for after all, at least sooner than there was any prospect of.

Such things as these are only the side incidents of touring but they are frequent enough to be a very real variety in, and sometimes an illustration of, the preaching.

SAMUEL C. BARTLETT.



THE MISSION HOUSE IN OTARU
(in which the Bartlett family is now living.)

Otaru.

Forty years ago, there are said to have been only four hundred and forty-four houses in this corner of Ishikari Bay, halfway up the West coast of Yezo.

About twenty years later the town had grown so rapidly and proved such a good harbor, that it was made one of the few open ports of the empire.

To-day it is the largest and busiest city on the island, having out-stripped Hakodate even before the fire.

The natural scenery is beautiful in fair weather, either in summer or winter. The summers are apt to be hot and dry, but the winters are not so cold as in the interior. In 1906, snow lay on the ground from November 7 until April 10, but the thermometer never went below 18° F.

The city is rapidly changing and taxes are higher than in any other place in Japan. Even the hills are being cut

down bodily. In one square you see black-toothed women laughingly race with their little wagons of earth, and across another you pick your way with trepidation where dozens of dump carts, drawn by sturdy ponies at full gallop, work wonders every week.

There may be worse roads some where in the world but Otaru must be the worst place for a horse to live. That there are only thirty-eight *basha* ('buses') and one hundred and nineteen *jinrikisha* for nearly one million people, suggests that walking is the favorite method of locomotion (and woe be unto those who are not provided with rubber boots).

As for Protestant foreign missionaries, besides our own family, the Presbyterians have one lady; the C. M. S. two ladies; and the Baptists one family.

There are five Protestant churches in the city, but the buildings are all very small. The Methodists have the largest, and generously lend it for special occasions. The inhabitants of Otaru as it

was forty years ago could be comfortably accommodated in the churches of to-day, but the new conditions demand new equipment for the great opportunity for usefulness in this promising field.

In 1906 the A.B.C.F.M. began to realize the situation. Instead of trusting to occasional visits and various methods of work at arms length, one of the two families in Sapporo was sent here to live in this outstation. Land was purchased for a Mission house and the house was built—built big too—in accordance with the task in hand. The “prophetic chambers” and roomy parlors, not only furnish shelter for passers by and meetings of all kinds, but give a wonderful view of the busy sea port. By day and night one feels the spell of its rushing life.

May all who share in the responsibility of this work hear the cheering reassurance,—“Be not afraid.....for I have much people in this city.

FANNY GORDON BARTLETT.

Our Newest Field.

Owing to lack of funds Sapporo Station has not for years opened any new preaching places. Some old places have been discontinued and others have developed into self-supporting churches. But appropriations for evangelistic work have been so reduced from time to time that new work could not be undertaken.

About a year ago however there came an irresistible call to send an evangelist to the town of Obihiro as our first Kumi-ai minister to the large province of Tokachi. By dint of special effort an appropriation was finally secured; and by a special kind providence a most fit minister was found in the person of Rev. M. Uchida, who had had some ten years of experience in Hokkaidō work.

Mr. and Mrs. Uchida began their work in Obihiro about the middle of July last. The little company of Kumi-ai brethren in the town, and scattered through the province, welcomed them with great joy. All these five months

have been marked by steady progress. In the town of Obihiro itself the work has been gaining real momentum. In the surrounding country Christians, zealous and lukewarm, are constantly being brought into connection with the movement. Arrangements are made for regular visits to at least three points out of town at each of which there are brethren to welcome the minister and to prepare the way before hand so that his visits can be turned to best account. As Obihiro is our newest field so it is one of our most hopeful.

GEORGE M. ROWLAND.

A Great Calamity.

Hakodate, the nearest city to the main island, was at once the oldest and, till recently, the largest city of Hokkaidō. Before treaty revision it had been one of the seven treaty ports of the empire. The natural door of entrance to Hokkaidō, possessed of a good harbor and protected by a Gibraltar-like “Head” it was the seat of all the consulates and a busy mart of trade.

About ten o'clock at night, August 25th, in a veritable gale of wind a fire broke out in one of the most populous sections and by the next morning much more than half of the whole city, and that the wealthiest part including nearly all the large business interests, lay in ashes. The light wooden buildings were consumed like tinder. It would be difficult to conceive of a cleaner, more complete destruction. Only here and there a store-house or a chimney of some foreign built structure withstood the flames. Of the light wooden buildings scarcely a post or a sill remained. In a single night fifty thousand people were left without shelter, and many of them without a garment except what they snatched in escaping.

Loss of property was exceedingly heavy. Substantial insurance companies were embarrassed. It was feared that the city might not recover from the

blow. But a visit to the scene exactly two months from the date of the disaster showed temporary structures over almost the whole burnt district. A strenuous effort was being made to keep the business interests from flagging. In a few instances wares was being sold in tents.

Both Greek and Roman Catholic Churches lost their places of worship and their schools. Of the five Protestant meeting houses all but the smaller of two Episcopal Churches were burned. At the present writing all the congregations, with the one exception, are without adequate places for worship.

The Kumi-ai people have a temporary building which they have erected on rented land. Their members have been much depleted by removals since the fire. And yet it is proposed to build and equip another little chapel at a total expense of about six hundred dollars of which five hundred dollars are already in sight. It is earnestly hoped that a few American friends will come to the relief with the gift of a ten hundred dollar building lot, thus saving land rent, encouraging the brethren, and presenting before all a beautiful example of brotherly love. G. M. ROWLAND.

Other Christian Work.

If only a few paragraphs are devoted to work other than that of the *Kumi-ai* connection, it is not because other work is small or unimportant. We have in the island Catholics both Greek and Roman, Toppists, and Franciscans. Of Protestants, Episcopians, Methodists, Presbyterians, and Baptists are all represented by European missionaries and all have churches and Japanese pastors. There is an independent church in Sapporo of noble history and doing steady work. The Salvation Army has its representatives. There are also Mormons here from Utah. And first and last there has been much Christian influence exerted outside of all formal church connection as by the Agricultural

College (now university) and in the prisons.

It will be remembered that Archbishop Nicolai began his work for Japan in Hakodate some forty-five years ago. Here he remained and studied and exerted his quiet influence some seven years before he went to Tokyo in 1869. May he not have influenced more than we know the sainted Neesima of Dōshisha fame? It was here that the Greek church welcomed its first convert in the person of Sawabe Tokuma, still with us in the flesh and head priest (*cho shi sai*) of his church. This church reports three pastors, twelve evangelists, and twenty-five hundred and forty-five baptized who are all communicants.

The Roman Catholics are working steadily in their own characteristically quiet way, seven European priests and four evangelists besides the Toppist and Franciscan communities. They have by estimate ten thousand baptized of whom six hundred are communicants.

The Independent Church of Sapporo, with a resident membership of one hundred and forty, has just (Nov. 20) welcomed its new pastor in the person of Rev. Y. Takezaki, a graduate of Pacific Seminary, Berkeley, Cal.

The Episcopalian (*Seikō Kwa*) work, begun in 1874, has had since 1896 its own Bishop Fyson for the whole Hokkaido, a large force of European (12) and Japanese workers and reports twenty-five hundred and four baptized with seven hundred and seven communicants.

The Methodists have a large and flourishing Girls' School, a missionary family, four missionary ladies, five churches, two chapels, seven preachers and four hundred and eighty-seven full members.

The Presbyterians report two Girls' Schools, two missionary families, three missionary ladies, five churches, seven chapels, ten preachers, nine hundred and thirty-nine baptized, and five hundred and ninety-five communicants.

The Baptists have one missionary family, two preachers, and one hundred

and nine communicants.

With these other Christian bodies include the Kumi-ai believers and we have to every one thousand of the population somewhat more than two Protestant communicants, somewhat more than four baptized Protestants; and counting the Roman Catholic estimate as exact a total of somewhat more than seven baptized to every one thousand of the population. G. M. ROWLAND.

The Jimmu Tenno Festival in Miyazaki.

The great festival which has occupied the central place in the thought of all Miyazaki in particular and all Hyuga in general for a twelve month or more is now a matter of history, culminating the tenth of November. The celebration was held primarily to mark the completion of the new shrine which had been planned as a fitting memorial of the first Emperor, not only for Hyuga but for all Japan.

The result of the skill of the architect and the builder is an unusually happy one. Following the ancient style of building, for the most part only carefully selected cryptomeria wood was used in the construction and this was left in the natural finish, unpainted and unvarnished, with trimmings of hammered brass. Everything is in perfect taste and the effect is of chaste and dignified simplicity.

But the shrine itself had little to do in connection with the festival except as furnishing the occasion for it. The presence of the Crown Prince for three days out of the three weeks that the festival was in progress, was the central feature of the occasion. But for the patronage of His Royal Highness the elaborate preparations of months—the renovation of the town architecturally, the newly inaugurated electric light system, the admirably conceived and successfully executed educational exhibit and the industrial exhibit also—would have been seen and enjoyed by but a comparatively

small number. As it was, however, the place was filled to overflowing, and the usually quiet town of fifteen thousand people became for three days a metropolis of eighty thousand or more, among them some twenty thousand school children who came with their teachers from all parts of the province.

Many impressions of this somewhat remote inland festival might be recorded that would be of interest, such as the reverential and quiet manner in which the people received their Prince, the orderliness of the crowds, the universal hospitality and the absorption of interest of the raw countryman. But it would be of little value to dwell upon them.

From the point of view of the Christian missionary the festival was of more than usual interest. First, in that for months previously it effectually interfered with all forms of aggressive Christian work, and secondly, for the large number of people that it brought into immediate contact with ourselves in our home during the high days of the celebration. The missionary's foreign house is always a matter of interest to strangers from the interior. Knowing this to be so we planned things so as to make of the circumstance an evangelistic opportunity. We deliberately invited the public, whoever was so disposed, to come and see the house during the festival. The invitation was circulated by means of two or three bill-boards in prominent places and by giving out leaflet tracts, on which the invitation was mimeographed, at an Okayama Orphanage concert the night of the Prince's arrival.

Then the people came. Sometimes singly but more often in groups of five or ten, or, in the case of school children escorted by their teachers, in companies of from twenty-five to seventy-five. We kept a record of the visitors so far as we could, and at the end of five days there were nearly five hundred people registered and there were many more whose names, we did not get. The plan was simple. First, to show them the ground-floor living rooms with their various

attractive features, among which the piano was always of first interest, then after taking them through from room to room finally to end up in the Japanese reading room where a variety of papers, books, tracts, Bibles and portions, and a large array of pictures illustrative of the life of Christ and of the development of Christianity, had been carefully prepared beforehand. Here a crisp informal talk of ten or fifteen minutes was given to each group of people, in explanation of the salient points of Christianity, illustrated by the pictures on the walls. The talk concluded with an invitation to buy some book or Bible portion, and a number availed themselves of the opportunity. Then, on leaving each person was handed a simple tract and was asked to call again at his convenience.

It was a simple form of evangelism but it gave us all strenuous work while it lasted, and who knows but it was as effective as any form of evangelistic effort that we could have used. A Bible seller sold several hundred Bibles and portions on the street during the festival, but aside from that there was no special evangelistic effort made. It was a Shinto festival and people did not come to be evangelized. Yet many a seed was dropped by the wayside which perchance may take root and grow.

C. BURNELL OLDS.

The Japanese Nation in Evolution.

A book on Japan from the pen of Dr. Griffis is sure to command attention because of the reputation which the author has already made for himself in this sphere of writing. His book "The Mikado's Empire" has passed thru eleven editions and is a well acknowledged authority on Japan.

His latest book, "The Japanese Nation in Evolution," treats especially of the development of the nation from one of its sources. All possible emphasis is placed upon the influence of the Ainu, a race formerly spread over a large part of Japan but now living only in the north and rapidly dying out, which race, Dr.

Griffis claims, belongs to the white or Aryan stock.

The question of the sources of the Japanese nation has been a very puzzling one on which there have been widely differing opinions. The only thing certain is that the Japanese are a composite race, one element at least being Malay.

It is certainly a new thought to lay emphasis on the influence of the Ainu blood, which strain has entered into the Japanese composite. and to claim, as is done in the wide advertising of this book, that the secret of the success of the Japanese nation lies in this strain of "white" blood.

It is a very pretty conceit, one which the vast majority of the "white or Aryan" races dearly love, that the white race is infinitely superior to all other races on earth, the one destined to rule the earth. It will therefore, doubtless, be very comforting, to many, who have viewed with more or less secret alarm the rise of an Oriental nation, to be told that that nation has a strain of "white" blood in it, even tho that strain be very small. Some think it doubtful that even that small strain is "white." To the minds of some, moreover, who are deeply interested in the Orient and its nations and foresee the rise of China to be a world-power, quite possibly within the next generation, the query will come,—Where will the white or Aryan strain be found in the Chinese?

But aside from this question Dr. Griffis has produced a very interesting book, one which is well worth reading by those who are interested in Japan and one which will give them a very good idea of Japanese history. M. D. D.

For some time many of the people attending the preaching services held in the Imadegawa Kindergarten building have been desirous of forming a regular church organization. This month this desire was realized and a *Karikyōkai* or temporary church, i.e. a church that is not yet entirely self-supporting, was organized with fifteen charter members. Other members will be received by baptism early in January.

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MISSION NEWS.

ADVERTISEMENT OF VOLUME XI.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
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IN JAPAN.

(毎月十五日發行但八月休刊)

Vol. XI.

KOBE, JAPAN, MARCH 15th, 1908.

No. 6.

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SUPPLEMENTARY A. W. S.

IN APPRECIATIVE MEMORY OF MRS. AT-

KINSON B. W. PETTEE.

General Notes.

Died Feb. 17, 1908, at Kobe, Rev.
John Laidlaw Atkinson, D.D.

* * * *

Dr. and Mrs. Greene plan to leave
for furlo by the Mongolia, on the 18th
inst.

* * * *

Mr. and Mrs. Dunning left to-day on
the Prince Ludwig, for Europe and the
United States.

* * * *

Mrs. C. A. Clark, who was expected
in Japan last month, is tarrying at
Honolulu, for needed rest.

* * * *

Kobe College is just publishing a new
English catalog, which will be gladly
sent to any one on application.

Owing to special contributions for the
purpose, we are able to present several
pictures which otherwise would not have
appeared.

* * * *

The new catalog of the Woman's
Evangelistic School is ready and will be
sent to members of the Mission; also, to
others, on application.

* * * *

Dr. John C. Berry, Mrs. Berry,
Katherine and Helen "are just as *genki*
(vigorous) as when we, in company with
the members of the station, used to take
those great walks around the hills of
Kyoto."

* * * *

The Mission's publication work is
largely done thru the agency of an
independent firm of Christian publishers
at Tokyo. The report for 1907 shows
that this firm sold 1,379,849 pages of
our publications.

* * * *

The modern, up-to-date missionary
dislikes religious cant. Recently we
were requested by a member of another
mission from a distant station, to meet a
new arrival. "She writes a very pious
letter, but she may be good, too."

* * * *

The announcement is made of the
engagement of Miss Vesta Atkinson
and Mr. John Dare Abell, of the Inter-
national Banking Corporation. It was
a great comfort to her father to know
this before his decease.

Lella Albrecht is General Secretary of the Y. W. C. A. in the State Normal School at Kirksville, Missouri. During the coming summer she is to be at home in Minneapolis, acting as assistant in the city Y. W. C. A. there.

* * * *

Dr. Gordon Berry completed, in January, a very strenuous term of medical service at the Worcester City Hospital. As many as 75 or 80 patients were often under his care. Feb. 1 he began a term of surgical service.

* * * *

A special kindergarten number was planned for this month, but the unexpected death of Dr. Atkinson made it desirable to postpone the issue until next month. Extra copies of *any* number of *MISSION NEWS* should always be ordered before the 10th of the month.

* * * *

If members of the Mission who have old copies of *MISSION NEWS* to spare will inform the editor, a file for preservation in the Mission Library will be made. The February number of Vol. 10, No. 5, 1907, and all previous to Vol. 10 are needed. If copies of Vols. 10 and 11 are desired, they can be furnished, with exception of the February number in each case; after a short time these extra copies will be disposed of. A file of *MISSION NEWS* will prove one of the best aids, if a careful history of the Mission is ever written.

* * * *

Bearing out Miss Wainwright's statement, in the last number, that foreign cookery is in vogue, we may refer to the long-established class at Matsuyama, under Mrs. Warren's charge, to those at Kobe, connected with Kobe Church and the Woman's Evangelistic School, conducted by Mrs. Stanford, to two directed by Mrs. Learned and one by Miss Denton, at Kyoto, to one at Otsu, carried on by Mrs. Cary, and to two, by Mrs. Davis, at Hachiman and Hikone. Bible lessons or Christian talks are customarily given in connection with these classes.

Mr. Komeji Komuro, for the past year pastor of Ikuta Church, Kobe, accepted a call to Akashi, and began work March 10. The desire for English led him, at the age of 18, to go to Hawaii, where he studied six years at the Lyman Boarding School, Hilo, then one year at the Northern Pacific Missionary Institute, Honolulu. Three more years were spent at Moody Institute, Chicago; in 1905 he returned to Hawaii and served under the Hawaiian Board as evangelist at Kona, which gives its name to the celebrated brand of coffee.

* * * *

Mr. and Mrs. D. C. Jencks reside at No. 627 North Wahsatch Avenue, Colorado Springs. He is clerk of the 1st Cong'l. Church, tho she gets credit for it in the latest Cong'l. Year Book. She is interested and active in W.C.T.U. work. Mabel is a college graduate and lives at home. Philip has been married nearly two years and has a son. Horace is also at home. Mr. Jencks was our mission treasurer and business agent for ten years, while Mrs. Jencks, among other activities, is remembered for her assistance in music, at Kobe College, during a part of its early years.

* * * *

According to the statistics of the Hyogo Association, recently printed, there are seven financially independent and seven dependent churches or chapels, only one of which is aided by Kobe Station. The total membership in all these is 1,884, of whom 873 are males and 1,011, females; but 655 are absentees. During the six months there were 214 children baptized and 151 adults, while 36 were received by letter, 37 were dismissed, 9 died and 3 were excommunicated. The average attendance at morning worship was 510, and upon evening services, 260. At special preaching services, it was 1,573, upon prayer meetings, 161, at Sunday-school, 748. The contributions for all purposes, totaled *yen* 4,726, or *yen* 585 less than the previous six months.

A Family Conversion.

The — family, consisting of an old grandfather, a man and his wife and two children, has been employed by members of our Mission for a number of years. The grandfather used to be a priest, but gave up his connection with the temple, on account of old age. The husband, when hardly more than a boy, was almost hopelessly addicted to drink. He was finally employed by a missionary family, on condition that he would not leave the Mission premises without permission, and would report immediately on returning home. He agreed to the conditions and stuck to his agreement, and as far as I know, has not drunk any liquor since. For a long time afterward, he heard the Bible read at morning prayers and heard other talks on Christianity, but according to his testimony, they did not make the slightest impression on him. As far as I know, he has always been perfectly honest, and has not lied to us or deceived us, although he said himself, at his examination for entrance to the church, that he had deceived the missionary time and time again. On inquiry, I found out that this deception amounted to pretending to be interested in the talks at morning prayers, when he was not interested a bit. On this point, however, I think he did not deceive the missionary so much as he thought he did.

Later, he told us that he believed in God, and in Christ, and in the Bible, and when he was feeling especially happy, he would pray, but he did not want to join the church, partly because he did not know whether he would hold out, and partly because there is a great deal of talk in Japan about servants becoming Christians, because they are in the house of a missionary and he could not stand that.

Last year his wife joined the church. His father, who was more than eighty years old, was growing weaker every day, and his death was only a matter of

time. The old man could not seem to get any peace out of his own religion, and finally he asked to be allowed to join the Tottori church. He was too feeble to go to the church for the examination, so he was examined and later baptized in our servant's quarters. A few weeks later I was called up from bed by our servant's wife and asked to hurry out to see the old man, as he seemed to be dying. I got up and dressed as quickly as possible, but as soon as I entered the house, I saw that the old man had gone. Later, the servants told us the story of his death. That night he seemed to be suffering terrible pain and finally he called his daughter-in-law and asked her to pray for him. She went into a back-room and prayed and, instantly the pain stopped and, shortly after, the old man passed away, most peacefully. The son was tremendously impressed with the peacefulness of the old man's death. And the talk by Mr. Marumo, at the funeral service, impressed him very much, also. His wife told us afterward, that if this experience did not bring him around, she had no hope for him at all. But it did. He did not tell us at the time, but the night of his father's death, he made up his mind to come out openly as a Christian, and some weeks later he joined the church.

The funeral was in the evening, and after the funeral, the son took the body to the crematory. The next day, we noticed something going on in the backyard, and on going out found that he was burning his idols. The metal ones had already gone into the fire, but he brought in one or two of the wooden ones to show us before they were burnt. We asked him to give them to us, and he said he did not mind, if we would put them somewhere where he would not see them. We have them now, stowed away in a trunk, (the *shichi fuku jin*, or the seven gods of good luck, a wooden image of Buddha, and one of the god of fire) with some of the smoke of the fire still on them.

The son, though he has little education, is a man of unusual intelligence. People may talk about idolatry and superstition being dead in Japan, but as far as I can judge, it is very much alive, among the common people, if a man of his intelligence still held onto it. It is going to be a long, hard fight before idolatry goes, and we shall have to be indefatigable in our attempts to spread Christian ideals among the people.

H. J. BENNETT.

Japanese Phonographic Systems.

Prof. Edward Gauntlett, F.R.G.S., etc., of Yamaguchi, is well known to many of our readers, for his versatility. He is the son of the late distinguished English musical composer, whose name is so frequently found in some of our best hymn-books. His letter on Short-hand was not written for publication, but it will be of interest to so many others that we take the liberty of sharing it with them.

"There are several systems in Japan, but they are almost all adaptations of the same original, namely, that of Minamoto. Minamoto invented a system, getting the general forms of his letters from Sir Isaac Pitman's system, but with considerable changes to suit the language. On the whole, his system was a very creditable one, though crude compared with many of the systems used in the States and England. Imitators of his system were Wakabayashi, Hayashi Shigetsu, Miwa, and a few others. My system was also based on Pitman's, but is as different from the other Japanese systems as black is from white. Schemes for abbreviating that I used—used in other countries, but never used before in Japan—were (1) different lengths of the strokes, (2) differences of position in the words for special purposes, and (3) the use of circles, hooks, and loops, both at the beginning and the end of

strokes for different purposes. Among the Japanese systems that may be mentioned as being entirely original, inasmuch as they are no imitation of the original Japanese system of Minamoto, may be mentioned that of Baron Naibu Kanda, Hayashi, and Takeda. The last-named is rather a clever system, but has never been published in book form. It came out some years ago in the "Nippon" newspaper in Tokyo, in parts.

"No writer of my system has ever succeeded in entering the Houses of Parliament as a reporter; but in spite of this fact I am convinced that my system, though more difficult to learn than any of the others, is both more rational and briefer. One reason why no writer has succeeded in passing the examination referred to is, that I have never been able to push my system as all the others have done. I have not taught more than one hundred altogether. Another reason is that none of my pupils had, until last November, tried to take the examination. At that time three tried, and all failed: but when I explain the matter, I think you will agree with me that my system stood a very good test. Of the three, only one had received instruction personally from me; the other two (whom I hear were uneducated generally) ought not to have tried till they had gone through at least the Middle School. The one whom I had taught, had studied the system only fourteen months, and they say that his writing was the most rapid, and that he only failed through ignorance of a few parliamentary phrases that he ought to have known, and did not transcribe correctly. Of the number who took the examination, seventy-one, only ten were to be chosen. My pupil came out No. 14. Of all the others, not one was taking the examination for the first time, they had all, without exception, tried and failed before, one seven times, several five, four, and three times. One who had tried for seven years in succession,

failed again. The examination was held for three days in succession, and most of the candidates were turned away after the first day, and only twenty remained on the third morning. So, when I think that my first applicant was so nearly successful after having studied shorthand only fourteen months, against seventy others, who had all tried from two to seven times, I feel that I have no call to be discouraged. The other two who failed, were praised as regards their speed, and so they are all going to try again next year.

"Minamoto's system was issued about the 22nd year of Meiji (1889), and the others soon afterwards. Minamoto has a small pension, *yen* 300 a year, from the Government.

"There are shorthand reporters all over the country, but they are few and far between. There are users of my system on some of the principal papers. My first edition has been out of print a year or more; but the second edition is much better and more complete than the first, and is, I think, quite suited for self-tuition."

EDW. GAUNTLETT.

Y. W. C. A.

Miss Macdonald, the General Secretary, says that the National Committee of the Y. W. C. A. of Japan consists of Christian women teachers in leading schools for higher education, wives of professional men, and certain missionaries who are especially versed in student problems. There are 19 associations comprising 700 women; 13 associations are in schools and 6 in cities where the membership consists of groups from different schools. Among the activities of the Y. W. C. A. are women students' summer conferences, the publication of a monthly called "The Young Women of Japan," and the establishment of hostels for school girls. In 1907 one hundred and sixty girls from 28 schools attended the conference. The Tokyo Association,

for two years, has had a girls' hostel at Koishikawa and applications exceed the accommodations. Girls from 9 schools are united in a happy home. "Financially and from every other point of view, this first experiment has been an acknowledged success." Mrs. Yokoyama, a graduate of our Woman's Evangelistic School, and for many years a Bible woman working with Mrs. Learned, is now housemother at the Kyoto Y. W. C. A. Association.

In Memoriam.

"They never quite leave us—the friends who have passed

"Through the shadows of death to the sunlight above;

"A thousand sweet memories are holding them fast

"To the places they blest with their presence and love."

When one is asked to write concerning a dear, departed friend with whom he has been in close and loving fellowship for nearly forty-two years, the floodtides of memories and emotions cannot be expressed in words.

SEMINARY LIFE.—In the autumn of 1866, Dr. Atkinson and the writer entered the junior class in Chicago Theological Seminary. We were classmates together for three years. We listened



JOHN LAIDLAW ATKINSON.

(Class Picture, 1869).

to the same lectures, helped to criticise each-other's sermons, communed together in the daily prayer meeting, and much of the time, ate at the same table. Our brother was then in the full vigor of an opening manhood, bright, cheerful, joyous, hopeful, as was his nature. I never heard him speak of his early life. I only knew that he came from his native England some years before this, to the new state of Iowa. In the providence of God, he soon came under the influence of that man of spiritual power and moral earnestness, Rev. Jesse Guernsey, D.D., a pioneer pastor, and later Home Missionary Superintendent of the state of Iowa. It was largely the influence of this man which led our brother to enter Chicago Theological Seminary and prepare to preach the Gospel.

He was a genial companion, a faithful, earnest student, and zealous in Sunday-school and other direct work in the city, during each study-year, while he spent each four-months-long spring and summer vacation in mission work in Iowa.

WORK IN IOWA.—July 29, 1869, he married, at Dubuque, the daughter of Dr. Guernsey, and they entered upon work in one of the newer, thriving towns of eastern Iowa. They labored faithfully and successfully for four years, with a growing and united church, in that prosperous town.

The writer went to Cheyenne, Wyoming Ter., about the same time, where, after two years of successful labor, he began to hear an inner call which he could not silence, to go to regions beyond the Pacific, "the real West." He wrote an appeal which he sent to twenty of his college and seminary classmates and friends, who were in the first years of pastoral work, urging them to join him, to form, if possible, a Mission Band of five, to go together. "They all with one consent began to make excuse."

FIRST YEARS AT KOBE.—I came to Japan in the autumn of 1871, and an occasional letter passed between our brother Atkinson and myself. In the fall of 1873, we had the pleasure of wel-

coming Mr. and Mrs. Atkinson and their two children, to Japan, the only man of the twenty to whom I sent my appeal, who ever went into the foreign work.

They came just as Christian work could be openly commenced in Japan. The edicts against Christianity were annulled in February of that year. The return of the Iwakura embassy and the adoption of the Gregorian calendar occurred the same year. The first two Gospels, in Japanese, and the first tract, "Chika Michi," were published that year and public preaching was commenced in Kobe. Many thousands of Roman Catholic Christians, who were released from prison, marched through Kobe, during the spring of that year, on their way back to their homes near Nagasaki. In the midst of such opening hopes and labors, Mr. and Mrs. Atkinson began their life and labors in a little Japanese house "on the hill," in Kobe. The study of the language was the main work for two years, but tract distribution, teaching English classes, and welcoming Japanese in the home, filled up the time.

About a year after their arrival, their hearts and home were saddened by the sickness and death of their oldest child, a beautiful little girl, and to add to the poignancy of this sorrow, at the very time when the agonized parents were watching at the bedside of the dying child, in the little upper chamber, thieves broke into the house below, and carried off the little girl's wardrobe and much besides.

In the fall of 1875, Dr. Greene having already removed to Yokohama to engage in Bible translation, and the writer entering Kyoto with Mr. Neesima, to begin the Doshisha school, Mr. Atkinson was left in Kobe in charge of the year-and-a-half-old church, and also to superintend the erection of the first building of the Kobe Girls' School, the contract for which had just been let. From this time forward, as acting pastor of the Kobe church, and having charge

of the opening and expanding work, in Hyogo, in Sanda, in Akashi, in Himeji, and in Nishinomiya, our brother's hands and heart were full. But his evangelistic zeal could not be kept within the bounds of the Hyogo *Ken*. We soon find him pushing out into pioneer work, to Okayama, and to Imabari, Matsuyama, Uwajima, Kochi and other places in Shikoku. Touring in those early days was not luxurious. Rough jinrikisha roads, small uncomfortable boats, poor hotels, and, worse than all else, in many places, fierce and noisy opposition from the Buddhist priests and their sympathizers, were the lot of the pioneer missionary. More than once on these tours, in Shikoku, our brother was warned by his Japanese friends that his life was in danger, as they surrounded him and guarded him back to his hotel. Our brother sowed seed, during these early years, from which have come many churches.

CHARACTERISTICS OF DR. ATKINSON. Those which impress me as I look back over these more than forty years of familiar intercourse, are:—

1. Geniality, sociability. He made friends of all classes and conditions of men.

2. Generous hospitality. A warm welcome awaited his friends when visiting, or passing thru Kobe.

3. Broad sympathy. His sympathy reached not only to the Japanese, but extended to all classes of foreigners also. Companies of sailors from the ships in the harbor, were often welcomed to his home for a social evening.

4. Strong, unwavering faith. While his views were not narrow, his faith remained firm and steady in the midst of all the changes of a restless age.

5. Evangelistic zeal. Always ready to give a tract or speak a word, in season, touring for years until the condition of his health forbade it, always ready to preach the Gospel he loved and believed, he published to the day of his death, the little, evangelistic paper, "Morning Light."

He rests from his labors here, and it seems to me that if we could have heard his real farewell word, it might have been:

"Say not good-night,

"But in some brighter clime,

"Bid me good-morning."

J. D. DAVIS.

Last Days.

Those who were most closely associated with Dr. Atkinson during the last few years of his life, have been cognizant of the great life struggle thru which he had been passing, a struggle which left its mark on face and word, on deed and thought, a struggle in the midst of anxiety, sorrow, loneliness, a struggle to overcome self, to shake off the weariness of body and spirit and rise in new strength, a struggle in which it seems to those who knew him best, he came off more than conqueror.



JOHN LAIDLAW ATKINSON.

(Photograph taken 1901).

The trip to England and America had been looked forward to with something of pleasure, until the word came, a

year ago, of the death of the sister who, in spite of the separation since youth, had been his close, life-long friend. Still there was one sister, many years his senior, and a bro-in-law, whose presence in the homeland made it an object for him to go. However, the trip alone was looked forward to with more of dread than pleasure; there was an instinctive shrinking from it that showed itself in the words often repeated in the half conscious dreams of the last days, "I'm afraid, I'm afraid to go. Let's give it up."

The dear Father, who sees the sparrows as they fall, was so leading that instead of the dreaded "sailing out into the darkness alone," there should be the gentle passing away into the light from his own home, surrounded and cared for by those he loved.

The same strong spirit which thru all those years of service, had kept him at his task, in spite of sickness or weariness, was his to the last, and while physician and nurses despaired of his life, he alone was full of hope and courage. Time and again the physician said, "the end has come," and the family were summoned to his side, but each-time he would come back and say, with a smile that sometimes seemed like a reflection from the other side, "I'm not going to die." At last tho, when his indomitable spirit had infused hope into his watchers, he himself lost hope and the long struggle was over.

HE GIVETH HIS LOVED ONES SLEEP.

He sees when their footsteps falter,
When their hearts grow weak and faint;
He marks when their strength is failing,
And listens to each complaint.
He bids them rest for a season,
For the pathway has grown too steep;
And folded in fair, green pastures
He giveth His loved ones sleep.

He giveth it, oh, so gently,
As a mother will hush to rest

The babe that she softly pillows
So tenderly on her breast.
Forgotten are now the trials
And sorrows that made them weep,
For with many a soothing promise
He giveth His loved ones sleep.

All dread of the distant future,
All fears that oppress today,
Like mists that oppose the sunlight,
Have noiselessly passed away.
No call nor clamor can rouse them
From slumbers so pure and deep,
For only His voice can reach them
Who giveth His loved ones sleep.

Hospitality.

On our arrival in Kobe thirty years ago this month, Dr. Atkinson was one of the first to welcome us, and an hour or so later, another equally cordial greeting was given us at the door of their home, by Mrs. Atkinson. She made such a pretty picture as she stood in the door way, her baby in her arms and little children about her, that I have never forgotten it.

It was with Dr. and Mrs. Atkinson that we spent our first five weeks in Kobe, by them that we were introduced to Japanese Sunday-schools and churches, and from them that we received many practical hints of life and work here.

During our stay in their home and throughout one year in Kobe, we were impressed with the helpful interest taken by both Dr. and Mrs. Atkinson in men coming from other lands, who there spent many a profitable and entertaining Sunday afternoon or evening, which, without such a haven, might have been far otherwise.

Those of us who were dependent on the unseasonable hours of arrivals and departures of Inland Sea steamers, remember the cordial hospitality of the Atkinson home which was frequently taxed by us travel-soiled, country people, though we were never allowed to fee that we were anything but welcome.

My reminiscences go back to the earlier days but it would be just as easy to tell of later good times in that home, the memories of which will always be with us.

ELLEN EMERSON CARY.

As a Touring Missionary.

Dr. Atkinson was preeminently a home-body. He loved the old house at No. 53 Yamamoto-Dori, Kobe, in which he lived so long. It was his castle and his workshop as well as his resting-place between journeys. Moreover, he suffered



ATKINSON RESIDENCE, KOBE.

(Built by Dr. Greene, but occupied thirty-three years by the Atkinsons).

greatly thru a large part of his life from indigestion. "The pepsin man" was his sobriquet for years in the mission circle. This physical affliction was distinctly aggravated by Japanese food and sea trips in the uncomfortable, "tea kettle" steamers, by means of which trips had to be made, in those earlier years, to points along the Inland Sea.

It is therefore greatly to Dr. Atkinson's credit that he did not flinch from the hardships of travel in those early days. For many years he was the

touring missionary of our little band. When I reached Japan in 1878, he was in the full swing of that trying work. His pepsin case and special foods were on the go almost continuously, to points or near or far.

I remember one such visit in particular. He arrived at Okayama completely exhausted by a sick headache. Dr. Berry, whose guest he was, put him to bed and advised him to cancel his evening engagement. This he declined to do, but after resting several hours, ab-

staining entirely from eating, braced up by tea, simple medicines and his own plucky sense of duty, he went to the theatre meeting, at which he made a long and impressive address, and started early the next morning to meet his next engagement which was at Takamatsu on Shikoku.

He was usually accompanied by Mr. Suzuki or Mr. Murakami or some other Japanese worker, especially when visiting a new place, but he sometimes went alone and served as his own herald and tract-distributor, as well as the preacher of the occasion. He early acquired a good use of the vernacular and was at his ease with all kinds of people and in all grades of society.

Sanda, Nishi-no-miya, Akashi and Himeji, in Hyogo *Ken*, Okayama and Kasaoka, in Okayama Prefecture, Fukuyama and Onomichi, in Hiroshima *Ken*, Marugame, Takamatsu, Imabari, Matsuyama, Uwajima, and Kochi, on the island of Shikoku, with Fukuoka, on Kyushu, make a partial list of the places that knew him well and heard his preaching with interest.

While he was not unacquainted with the eastern and northern sections of Japan, he felt little call to go east of Hyogo *Ken* boundaries. His field lay to the west and south. He felt a peculiar proprietorship over that lower half of Japan and an abiding interest in its welfare, long after the main responsibility for its evangelization had passed into other hands, especially by the opening of Okayama, Matsuyama and the Kyushu stations, which he did so much to bring about. So long as these sections remained in his care, he insisted on being consulted when visits were made to them by others.

His first tour except to towns very near home, was in the spring of 1876, to a city 160 miles distant, Kobe Christians selecting two of their number to accompany him and *paying their expenses*. On reaching the port of the place of destination, they learned, after waiting nearly two days "in a wretched hotel," that

one of the young men who had invited them, was imprisoned in the house of his elder brother for daring to ask a preacher of the hated Christian sect to visit the place, and the other had been so intimidated by threats of his life, that he would do nothing more in the matter.

Dr. Atkinson and his associates, however, decided to "move on to the city that afternoon." There they rented a large house, for ten days, and preached every afternoon to large audiences of both men and women, "the nights and mornings being given to conversing with callers and to distributing tracts." The fame of their work having spread, they were invited to a town thirty miles farther on. The missionary and one of the Japanese responded to this call and the exciting experiences of the first place were there repeated.

Not a little danger attended these early tours. Steamers occasionally blew up or struck on hidden rocks. Dr. Atkinson was told of three attempts upon his life and there were probably other unreported ones. "Shadowing by detectives or policemen was of common occurrence," partly to protect the foreigner and partly to find out what he really was about. A just estimate of this form of exhausting service, together with his own sense of privilege that he was permitted to share so largely in this kind of labor, is shown by his own testimony thereon: "This early touring work, together with the crowded theatre-preaching services that became so popular in later years, were evidently providential methods of giving a knowledge of the Gospel to large multitudes of all classes and to both sexes, and we praise God for them."

J. H. PETTEE.

Dr. Atkinson,—A Helpful Friend.

RELATIONS WITH KOBE COLLEGE.—When the first class was graduated from the school we now call Kobe College,

Rev. O. H. Gulick presented the diplomas. To the next three classes Dr. Atkinson gave the significant rolls of paper. After that, the programs of graduating exercises do not mention the giver, but a faint memory comes back, of a day when some one suggested that it would be more appropriate for one of the teachers to give the diplomas; in those days there was no principal. Dr. Atkinson acquiesced in what has since that time been the custom of the school, and never afterward gave any sign of sensitiveness at having been thus set aside.

In those earlier years he occasionally made an address from the platform of the school, on public occasions. Later, as acceptable Japanese speakers grew more numerous, his part often consisted in merely pronouncing the benediction, but his interest in the school and his helpful services were by no means limited to that function.

Whether it was to counsel in regard to repairs and oversee workmen, to teach a class in some emergency, or to serve on the College Committee, he was always ready to help.

The position of the one man in a station otherwise composed of women, which he held for so many of the later years of his life, must have had its difficulties at the best. When consulted in regard to the school he never failed to respond cordially to any appeal for counsel, and to be ready to give freely of time and thought to the problems of the institution.

A few years ago, when the school was in its not unusual condition of being short of teachers, Dr. Atkinson very kindly taught a class in Theism for two terms. This is but one illustration of his readiness to be of service.

For several years he was a member of the Kobe College Committee, of which he served a year or two as chairman, and of the Board of Managers recently organized. One of the last pieces of business to which he attended was insuring the College buildings for the current year.

Kobe College has lost a valued friend, one who has taken an active interest in its growth from the beginning, and whose place cannot easily be filled.

SOME CHARACTERISTICS.—One of my earliest memories of Dr. Atkinson is of a station prayer meeting at his home. Some missionaries from China who had been spending a few weeks in Japan had sharply criticized our way of treating the Japanese, in giving to them so much of responsibility and authority in the management of the churches,—prophesying trouble ahead if we did not keep things more in our own hands. I am not sure that it was the subject of the meeting, but Dr. Atkinson spoke very earnestly from John 3: 30, "He must increase, but I must decrease." His spirit of self abnegation, of willingness to be set one side or ignored, if only the Kingdom of God might be advanced, and the almost prophetic expression of his conviction that missionaries were to be not so much leaders as helpers of the Japanese churches, impressed me deeply at the time, and influenced greatly my attitude toward the Japanese.

I learned later that Dr. Atkinson was by no means the only member of the mission to hold such views, but his readiness to do quietly the thing that would be most helpful, without seeking honor for himself, was none the less one of the powerful influences of my first years in Japan.

The quiet, modest way in which he carried on that which was, perhaps, more than anything else, his *own* work,—the little paper called "Morning Light,"—showed both the strength and the sweetness of his character. Glad of the co-operation of his fellow workers by contributions to its columns and by subscriptions, he never showed any personal feeling if, in the stress of other work, we failed to respond to his requests, but went quietly on, putting his best into the paper, and making it the success it has become.

We used sometimes to joke Dr. Atkinson on his pessimism, and he did

often see the difficulties in the way of a course of action or the dark side of a cloud, more clearly than others, but again and again when those around him were blue or discouraged, when to the rest of us the skies looked dark and success seemed doubtful, his brave, cheery words brought new hope and courage. I have sometimes thought in that connection, of those words of Philipps Brooks, "It is very good for strength that some one needs you to be strong." Dr. Atkinson did not fail his friends when they needed him. When every one else was ready to faint he was always strong and trustful.

SUSAN A. SEARLE.

Service to the Glory Kindergarten and Training School.

These institutions are now a part of the world's work, and we may stand off and look at the result. We may criticize, we may commend, but, whatever our attitude, if we look carefully and justly, there is one thing we must do, and that is, recognize the fact that many and various have been the threads of sympathy and service woven into the design.

Among those whose relation has been intimate and whose interest permanent, from the inception, twenty three years ago, until now, we see Dr. and Mrs. Atkinson, whose sympathy and service show large in this fabric woven for the little children of Japan.

When the women of the Kobe Church were planning a Christian kindergarten in 1885, Dr. and Mrs. Atkinson did not, because it merely concerned little children, refuse to lend their aid; on the contrary, they were full of encouragement for those who were planning the work, and were instrumental in securing sales in America, for the articles gathered by the women, to raise funds. Later, Mrs. Atkinson, personally ar-

anged a successful concert for the foreign community in Kobe, which brought a good sum for the kindergarten that was to be. When money had been raised, the building put up, occupied and the rooms found insufficient, it was Mrs. Atkinson again who came to the rescue and secured funds for a new room.

It was Mrs. Atkinson, still again, we had to thank for the flower garden which has been, for many years, one of the most valuable parts of our work.

Filed away with other papers belonging to the Kindergarten, is an envelope such as Dr. Atkinson used to send from his office. On the outside, in his own characteristic hand, is written: "Miss A. L. Howe, Authority from Governor of Hyogo Ken to be head of the Kindergarten Training School, June, 1907." This was quite like Dr. Atkinson.

Kobe Station has the unique distinction of being a station of women. Dr. Atkinson, with the large interests belonging to the business agent of the Mission, was the one man among us.

He had charge of our funds, and of business matters connected with our work, but he never assumed, in any way, anything approaching dictatorship. He stood by to give his help when we asked, and gave it impartially to Bible School, College, and Kindergarten; otherwise, he left us free to work out our own plans. Not that he was careless of what was going on. He recognized and rejoiced in our successes, and saw the mistakes we made, that we know, and we also know his anxiety and sympathy for our distresses, but even in our mistakes he left us free to learn by our own experience.

He seldom opposed us, he did not add to our burdens by withholding, so far as he had the power, what was necessary in the way of tools for our work. He did not forget us. When the Kindergarten and Training School were left without a Principal in 1903, the work came under the care of a committee, of which Dr. Atkinson was Chairman.



DR. ATKINSON'S STUDY AND OFFICE.

(The oil-painting over the desk, was by Mrs. Atkinson, in 1904,
done specially for Dr. Atkinson).

When the Principal returned to Japan in 1906 Dr. Atkinson quietly had all the papers connected with the transfer of authority, made out and then presented the documents to the one in charge.

We realize that a kindly spirit has vanished beyond our ken, that in the death of Dr. Atkinson we have lost one whom we could trust for help. Dr. and Mrs. Atkinson lie in their graves on the pleasant, sunny slope of the Kasugano Cemetery; one of the Mission homes has done its work and is closed forever. Perhaps too late, we can see that from that home has gone much for the making of Japan, not the least being the service and the sympathy woven into the Glory Kindergarten and Training School.

ANNIE L. HOWE.

Supplementary.

As many facts about Dr. Atkinson are given elsewhere in this number, we set down only a few supplementary ones. See also Vol. IX. No. 8, *MISSION NEWS* and the *Missionary Herald*, July, 1906.

Dr. Atkinson was born at Danby, Yorkshire, Aug. 12, 1842, son of a school-teacher, whose death led to the son's emigration, at the tender age of 12, to Iowa, where his uncle, John, gave him a home on a ranch. In 1860 he visited his mother in England, but soon returned to Iowa, where he worked in a flour mill. At 20 he became a Christian and after marriage, was pastor, for four years, at Earlville, Iowa, on a salary of \$800. Had his father-in-law not died in these early years (1871), Dr. Atkinson probably never would

have come to Japan. He came in a side-wheeler, spending 36 days on the journey and arrived at Kobe, Sept. 28, 1873.

In 1893 he published his *Prince Siddhartha, the Japanese Buddha*, dedicated to the Y. P. S. C. E., with an introduction by Dr. F. E. Clark. The purpose of the book was to show "the vital difference between the Light of Asia and the Light of the World." We remember the frequent visits of a certain Buddhist priest to Dr. Atkinson's study and the laborious process the latter went thru to gain, at first hand, from the lips of teachers of the doctrines of the Buddha, that story of his life. Recently Dr. Atkinson had renewed his interest in Buddhism and had begun to work over some of his old material, long neglected, on "The Ten Buddhistic Virtues." One paper on "Not Killing," printed in 1905, another on "Not Stealing," was printed last August, by the Asiatic Society of Japan. Another of the series was in custody of the Society at the time of his death, while it was his purpose to complete the series of ten. We believe a rough translation of four or five others, was left.

Dr. Atkinson's studies in The Ten Buddhistic Virtues were largely translations, with merely minor condensations and summaries of certain parts, of a book entitled, "Juzen Hogō" or The Word of the Law of the Ten Virtues, a series of sermons delivered by Katsuragi Jiun, apparently of the Kegon Sect, in the latter part of 1773 and during 1774. The Juzen or Ten Virtues are:

Not Killing (*Fu-Sesshō*), Not Stealing (*Fu-Chu-tō*), Not Committing Adultery (*Fu-Jain*), Not Lying (*Fu-Mōgo*), Not Exaggerating (*Fu-Kigo*), Not Slandering (*Fu-Akkō*), Not Double-tongued (*Fu-Ryozetsu*), Not Coveting (*Fu-Tonyoku*), Not being Angry (*Fu-Shin-i*), Not Heretical (*Fu-Jaken*). There are ten vices (*Juaku*) which are the opposites of the above. "Man's duty consists simply in the observance of the ten virtues,"

the preacher tells his auditors. "Any one thus faithful can thereby attain to the quality and rank of a sage and of a Buddha."

In 1896 Rippon conferred the degree of doctor of divinity on him.

Dr. Atkinson was unaware of disease till about fifteen months ago. At his summer cottage on Mt. Rokko, near Kobe, he had a severe attack of illness, last summer, in connection with which one of his physicians first gave intimation of the serious import of his trouble—arterial sclerosis. But, all the autumn, he was feeling so much better that he was not a little incredulous about the correctness of the diagnosis. He had settled his affairs at the end of January, in anticipation of a furlo in England and America. He went to Yokohama, as stated in our last, and intended to sail from Kobe, for England, on the very steamer which brought him back to Kobe.

The funeral services were conducted by Dr. Pettee and Rev. S. Murakami; at the cemetery the Masons also participated. The Kobe College chorus sang at the Church and at the grave. The bearers from the house were Japanese; from the church, representatives of the Mission and of the foreign community.

A. W. S.

A Word in Appreciative Memory of Mrs. Atkinson.

The dominant note in Mrs. Atkinson's life seems to me best expressed by the old Saxon word, neighborliness.

Twenty-five or more years ago, when Kobe Station numbered eight or more households, there was not one of them where friends, acquaintances or even strangers, were more cordially welcomed than at the Atkinson house on the hill. Busy as this capable house-mother was with her own little brood, looking after, herself, not only their daily needs of food and clothing, but the training and education which in other countries, child-

ren get in schools; giving freely the time and strength needed to keep the complex household machinery in smooth running order; making a quiet restingplace for her over-worked husband when at home, and keeping the castle during his long and frequent absences on country tours; she could always spend time to give help and advice to her friends on all sorts of subjects from the making of baby clothes and custard pies to the painting of landscapes or the running of a woman's society.

For many years she was in reality, if not in name, the pastor of Kobe Union Church, arranging for the Sunday ser-

vices, entertaining the preachers, calling, and visiting the sick and afflicted, and others as well, and keeping open house for all, but especially for the homeless young men, alone amidst the temptations of a foreign city.

Handicapped as she was by difficulty in hearing, for years she was the guiding spirit of the Japanese Christian women who met at her house frequently for Bible readings, and for instruction in foreign ways of cooking and needlework. A woman of broad sympathy, of wide experience and of a kindly heart, she filled a large place in the Kobe community.

During the last years of her life, barred from public life by ill health, her own home was as complete and restful, her welcome as cordial, her interest in her friends' lives as kindly as in her palmiest days. And even then her hands were never idle, she was a tireless worker even to the end, as many a dainty gift of needlework or painting in the homes of her friends will testify. To those of us who live in the interior, no visit to the emporium of Kobe was quite complete without a chat over an afternoon cup of tea with neighborly Mrs. Atkinson, the friend of many years.

And so I lay upon that grave, no longer lonely, on the sunny hillside of the Kobe that she loved, this word of loving thanks in that she was always a good neighbor to me and mine.

B. W. PETTEE.



Mrs. CARRIE GUERNSEY ATKINSON.

(D. Apr 18, 1906. Photograph taken 1901).

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MISSION NEWS.

ADVERTISEMENT OF VOLUME XI.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
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IN JAPAN.

(刊休ハ月十、月八但行發日五十四一月毎)

Vol. XI

KOBE, JAPAN, APRIL 15th, 1908.

No. 7.

KINDERGARTEN NUMBER.

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General Notes.

Dr. and Mrs. Cary are leaving, on furlo, for America, via Korea and Siberia, on the 20th.

* * * *

The Kumi-ai Church at Obi, Southern Hyuga, Kyushu, became financially independent on March 31.

* * * *

Born March 12, 1908, at Kyoto, to Rev. and Mrs. C. M. Warren, a daughter, Mary Keith Warren.

* * * *

The Woman's Evangelistic School dedicated its commodious, attractive, and

new, theological hall, on the 8th. Nine pupils have entered the new class.

* * * *

Miss Pauline Rowland made her first tour into the country Feb. 25 to March 3. She went with her father to Immanuel and Setana. The journey was by train, by sleigh, on horse-back and on foot. She thinks she likes touring.

* * * *

We learn of two small villages in the immediate vicinity of Okayama, in which all the children except babies, are enrolled as members of the Sunday-school. One is an *eta* village, i.e., composed of people from the former pariah class.

* * * *

Five new members were received into the Matsuyama Church on March 29, including the wife of Major-General Tanida. She is a sister of the late Prof. Morita, of the Dōshisha. At Gunchu, near by, Mr. Warren baptized seven.

* * * *

Miss Nagai, graduate of Glory Training School, and engaged at a Buddhist kindergarten, in Miyako-no-jō, Kyushu, has recently been granted a government certificate without examination. Her friends arranged a special jubilation over this honor.

* * * *

Work is developing well at Tottori under the new pastor, Rev. T. Matsu-moto. Monday evenings he has a

Bible class, sometimes numbering twenty, for judges, procurators and other officials connected with the local court, at the home of the chief judge.

* * * *

Mr. Nobuichiro Imaoka, a graduate of Tokyo Imperial University, who has been pastor of Hyogo Church since last autumn, was ordained by the Hyogo Association at its semi-annual meeting, Apl. 11. His conversion and choice of the ministry may be regarded as one of the results of Rev. T. F. Buxton's work, at Matsuyo.

* * * *

The Misses Mary and Grace Stowe, new appointees to Kobe College, arrived at Kobe, March 29, just in time for commencement at the College, where they were heartily welcomed by their future co-laborers. They are located, for language study, in Tokyo, where they make their home with Miss O. Julius, of the Church Missionary Society, 52A Tsukiji.

* * * *

Miss Yoshi Kajiro, head teacher of the Sanyō Girls' School, Okayama, returned last month from a ten months' trip around the world, mainly for the purpose of visiting educational institutions in America and Europe. She received a warm welcome from both the Christians and the general public of Okayama. She has brought back to the school, substantial gifts of money, from American friends.

* * * *

Kobe College had a rare treat last month, in a series of three stereopticon lectures on Art, by Mrs. E. J. Blattner, of St. Louis. The subjects of Landscapes, Music, and Madonnas were illustrated by a large range of pictures from the days of Egypt down to modern times. The profits from the lectures were evenly divided between the lecturer and the College; the latter netted nearly fifty yen, to be used towards its new gymnasium.

The numerous friends of Miss Alice E. Harwood, of Los Angeles, will regret that she was compelled to undergo a severe operation recently. Her sister writing a week later, said, "the improvement she has made is perfectly remarkable." Miss Harwood was a member of our Mission from 1891 till 1899, stationed at Niigata, Kumamoto and Matsuyama. Since her return to California she has been very devoted to work for Japanese, especially in connection with the mission for them at Los Angeles.

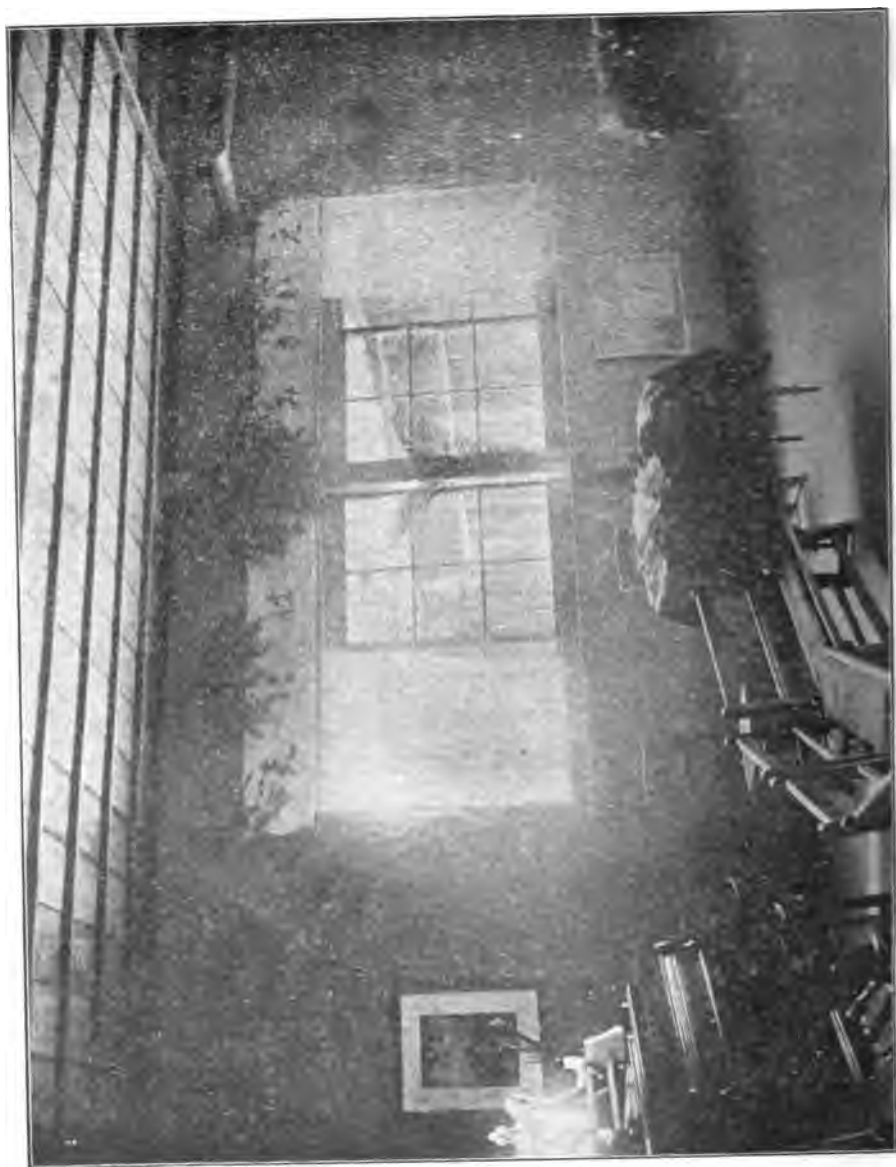
* * * *

Rev. T. Miyagawa, pastor of Osaka Church, and Rev. T. Watase, pastor of Kobe Church, have recently been in Korea for evangelistic work. Thirty-nine, including eleven by letter, were taken into the Kumi-ai Church, at Seoul, March 29, nearly doubling the membership of the church. Seven were baptized at the Kumi-ai Church, Pyongyang. This is work among Japanese residents. The unusually successful work among Koreans continues, making that land one of the most interesting of all mission fields.

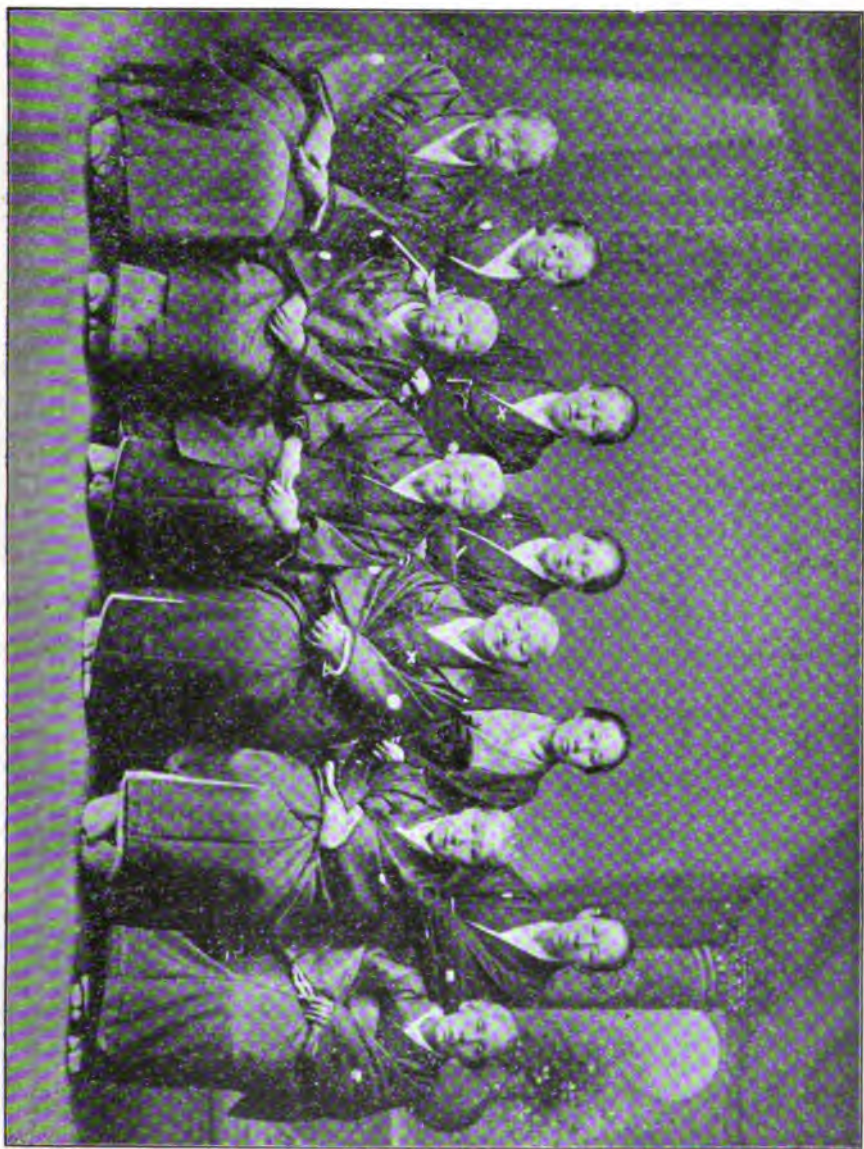
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In Japan the commencement season is in cherry-blossom time, and the end of March with the first of April, is filled with graduating exercises, and entrance examinations. On March 26, thirty-seven graduated from the Dōshisha Academy and eight from the College; fourteen from the Academy of the Girls' School, six from its Domestic Science course and four from its higher course. March 27, twenty-nine children received diplomas from Glory Kindergarten. March 28, eight graduated from Matsuyama Girls' School. March 30, forty-one graduated from the Academy of Kobe College and six from the college course. At Matsuyama, about 100 boys and girls received certificates of promotion in the Night School. April 11, six graduated from Glory Training School.

* * * *



GLORY KINDERGARTEN. A CORNER OF THE CIRCLE-ROOM. CHRISTMAS, 1907.



THE FOUNDERS OF GLORY KINDERGARTEN.

The sixteenth annual convention ("fine and inspiring, in spite of traditional Kanazawa rain") of the Japan C. E. Union was held at Kanazawa, April 2 to 4, with 111 delegates from other places. Tokyo got the prize banner for largest increase in number of societies. There was a net gain of 9 societies in Japan, making the total 165. Pres. T. Harada, of the Dōshisha, was elected president of the Union to succeed Rev. N. Tamura, of Tokyo. A new feature of the Union is an evangelistic department to encourage local societies to aid the churches in pushing evangelistic work, by paying expenses for some well-known preachers or by sending its own general secretary to fields chosen for special work. An evangelistic campaign was planned to follow the convention, at eight centers of the Hoku-riku work. Over 50 *yen*, taken at the convention, is to be used for religious books for the 15 pastors and evangelists of the Hokuriku (Kanazawa district). Bishop J. S. Mills, (United Brethren) and Rev. J. B. Thornton, the new pastor of Kobe Union Church, were the special speakers. A cherry-blossom, embroidered banner, labeled, "From Japan to Cleveland," is to be sent in recognition of \$1,000 pledged by C. E. societies of that city for Japan Endeavor work this year. The next convention will be at Osaka.

* * * *

Miss Denton who founded the Imadegawa Kindergarten, furnishes the following about its origin. The need of a place for the large Sunday-school which had been kept up at the Dōshisha Girls' School for many years, and for a center of work for girls who attended various schools for sewing, embroidery, and the like, but made their home with Miss Denton, led to the idea. In 1897, upon talking with the parents of some of the Sunday-school children as to the needs of the neighborhood, there was found a desire for a kindergarten among very humble folk—so great a one that the

Station was asked to make the venture. Dr. Learned encouraged the plan without reserve; indeed getting a house, getting a kindergartner, getting government sanction, all took so much time and patience that the scheme would have been given up, had it not been for Dr. Learned. Dr. Saiki was most kind, and it was owing to his efforts that government sanction was obtained. The first present received by the Kindergarten was a framed picture of the Emperor and Empress, from Mr. Imai, and the next, a very small sum of money, ten cents or less, from a gardener, Mr. Mori. The work was barely started, when Miss Denton was transferred to Tokyo. The burden of carrying it on then fell upon Mrs. Learned's shoulders, where it has rested ever since.

The General Kindergarten Situation in Japan.

It is absolutely hopeful. In all the large missions, kindergarten work is being pushed as one of the necessities of the hour. There are at least thirty-two Christian kindergartens and when the next Kindergarten Union report is published, we shall probably find nearer forty.

There are also five Training Schools, with five accredited kindergartners in charge—one in Nagasaki, under the Methodist Board, in charge of Miss Cody, a graduate of the Chicago Kindergarten College; one in Hiroshima, also under the Methodist Board, in charge of Miss Cooke, a graduate of a Training School in Atlanta, Ga.; the Glory Kindergarten Training School, under the American Board, in charge of Miss Howe, a graduate of the Froebel Association, in Chicago; another in Tokyo, under the Baptist Board, in charge of Miss Rolman, a graduate of the State Normal School Kindergarten Department, of New York; and a very good one in Ueda, Nagano Prefecture, in

charge of the Canadian Methodists, under Miss DeWolfe, a graduate from a training school in Halifax, Nova Scotia.

The demand for kindergartners is far in excess of the supply from these institutions. The calls come from all parts of Japan, from the Loochoo Islands, Formosa, China and Manchuria; some of these kindergartens are for the families of the rich; many of them are for the poorer, and some are for the very poorest; some of them are supported by foreign funds; others are started by graduates on their own responsibility, and carried on successfully with no outside aid. From everywhere comes the one report, "we cannot possibly take all the children who apply for entrance, we have to keep a waiting list." For the first time since this Christian kindergarten movement was started, about twenty years ago, we find girls crowding into the training schools. Until recently it has been difficult to secure as many students as we could care for; now, the tables are turned, and applicants are being refused, for lack of room.

The buildings in which this kindergarten and training class work is carried on, are worthy of notice. Last year, in Nagoya and in Ueda, very comfortable and complete buildings were erected. This year, the Baptists in Tokyo, are building; in Hiroshima, plans are being made; in Kobe and Kyoto, the kindergartens have separate, commodious buildings; in fact, the rule, and not the exception, is, good, substantial, adequate buildings for kindergarten work.

Those missions which have not yet become aware of the strength of this kindergarten movement nor realized its need, have some very "bad quarter hours" ahead of them, until they provide the necessary plants to keep pace with the opportunity.

A word should be said of the kindergarten work in the non-Christian schools. They number hundreds, and with very inadequate provision for training their teachers. Their buildings,

many of them, are very fine, costing, in one case, in Osaka (where there are over 26 non-Christian kindergartens), 86,000 yen (\$43,000). There are others costing nearly as much, and many others with very good quarters. These kindergartens are improving. I was astonished, when accepting an invitation to the closing exercises of one of these non-Christian "child gardens," the other day, to witness the transformation which has taken place. The floors used to be bare, unpainted and unwashed; now they are neatly matted. The assembly-room used to be void of anything artistically attractive; the other day I saw drawings on the blackboards, the children's work most attractively displayed, the certificates tied with pretty ribbon; everything was clean and attractive.

The Japanese have several societies for their kindergartens, which are most enthusiastically supported; also several magazines devoted to the cause. Two professors have lately given themselves to the study of stories for children—kindergarten material is manufactured in Japan, and while all this is not yet beyond the pale of criticism, still it is safe to say that the children's hour is striking.

ANNIE LYON HOWE.

Some Statistics.

There have gone from the Glory Kindergarten into the public schools of Japan, nineteen classes, with a total of 418 children who have been under the influence of song, system, story, color, work, play, a life with nature, order, cleanliness, daily prayer and daily Christian living, for five hours a day, five days in the week, forty weeks of the year, for three years, many of them, some for less time. We have enrolled during that time, 570 children, so that the proportion of those who have staid until they were obliged to enter the primary schools, at seven years, has



GLORY KINDERGARTEN. THANKSGIVING DECORATIONS, 1907.



THE GLORY OF GLORY KINDERGARTEN. THE BACK-YARD MADE DECENT, 1907.

been very great. We have a large number of families who have sent us, one after another, all their children; at our last (eleventh) graduation (March 28th), we gave a certificate to one child who was the sixth in line from the same home.

At the eleventh commencement of the Training School (April 11th), we counted on our list of graduates, fifty-six names, trained kindergartners, with two years of hard study to their credit. Of these fifty-six Christian kindergartners, nineteen are in active service, five have passed beyond, and all the rest, with a very few exceptions, are mistresses of Christian homes. These nineteen Christian kindergartners represent fifteen different Christian kindergartens, nine of which belong to Congregationalists, one to Canadian Methodists, one to Episcopalians, one to Lutherans, two to Presbyterians, and one to the Buddhists!

The nine Congregational kindergartens are: Glory, Kobe; Airin, Kyoto; Imadegawa, Kyoto; Maebashi, Maebashi; Tottori, Tottori; Hanabatake, Okayama; these six are supported by mission or foreign funds; three more, Asahigawa, in Hokkaido, Ashikaga and Haraichi, both in Jōshu, were started independently and have been supported by outside aid. The six directed by our graduates, in other missions, are, Shizuoka (Canadian Methodist); Saga (Lutheran); Yonago (Episcopal); Tokyo (Presbyterian, Mrs. McNair's); Kanazawa (Presbyterian, Mrs. Fulton's); Miyakonojō (Buddhist).

A. L. H.

Translations and Publications for the Glory Kindergarten and Training School.

When one brain is expected to furnish all the mental nourishment for two institutions, the situation resembles that in Egypt when the Israelites were commanded to make their full quota of bricks and find their own straw! It is

all very well for such a teacher as Pres. Hopkins to sit on one end of a log, and straightway make it a university, but for any ordinary mortal to carry in one brain all that is needed for students during a two years' course in child culture—well! that is another matter! But that was what it amounted to when the Glory Training School began. Not one book for that whole curriculum! If Solomon were living in Japan, he would alter his statement about the making of books, and would surely say, "of making many books there is no end—of trouble." To one with no experience, publishing a book even in one's own language and in one's own land, is an undertaking not to be lightly entered upon, but in Japan—well, all I can say is this, one's eyes are most mercifully blinded to the difficulties and trials awaiting. Who should translate? What should be the style? Who should revise? Who publish? how should we publish? the cost? who should pay the cost? illustrations? copyright? These were some of the larger matters to be taken into consideration, before the actual work came crashing down on one's shoulders.

In looking over files, we discover very kind, courteous help and advice coming from Dr. Greene, Dr. John Gulick, Dr. Cary and Rev. Mr. Allehu; Prof. Owada, of Tokyo, Mr. Oga and Mr. Sakata, Rev. Mr. Tsuyumu, and Prof. Kashiwagi. Without these men to advise, translate, revise, and shoulder the work of publishing, we should have gone without our books to this day.

Mr. Samuel Johnson, of Boston, also gave valiant aid, in supplying \$150 to defray the expense of publishing Froebel's "Mother Play." In 1892, a book of compiled kindergarten songs was published; in 1894, a book of kindergarten lectures; a book of Christmas songs, and Jane Andrew's famous "Seven Little Sisters"; in 1895, Froebel's "Mother Play," and in 1896, another book of kindergarten songs. The first edition of kindergarten songs

is exhausted; also the "Christmas songs," likewise, the first and second edition of the kindergarten lectures. The "Mother Play" is now in its second edition. Besides these books already published, we have four more translated and in use in the school, but only one of them, Froebel's "Education of Man," will soon be in book form. Fortunately we have been able to secure the services of Pres. Harada for a revision of that famous book, a fact which will insure a trustworthy reproduction into Japanese. We are now suffering for lack of those books out of print, and for six others which we have not had at all, but for which we can hardly wait another day.

A. L. II.

Wakuyama San.

A JAPANESE WOMAN WITH AN
INTERNATIONAL SPIRIT.

Nineteen years ago this Japanese, then a girl, put herself under the training of an American woman, and at the end of nineteen years, those two, of races said never to be able to really understand each other, are warmer friends and truer helpmates than in the beginning of their companionship. Seventeen years ago Wakuyama San was graduated from the training class, and entered upon her career as teacher in the Kindergarten.

When the small dormitory for the training class, was built, it was Wakuyama San who took charge of the students there, and it is she who has kept order in, and scandal out of that place, with a sweet, happy, home-like spirit ruling, until the graduates come back to it as to their mother's roof.

When, in 1895, the foreigner in charge, left Japan for a furlo, it was Wakuyama San who took the Kindergarten and kept it up to standard until the furlo was at an end. In 1903 she had become a teacher in the Training School, in addition to her work in the

Kindergarten, and when the principal was leaving Japan, not expecting to return, it was Wakuyama San again who was intrusted with the work, this time, a large share of Training School responsibility coming upon her shoulders, in addition to the Kindergarten. Again the work went on without harm, and when the unexpected happened, and, in 1906, the principal returned to Japan, it was Wakuyama San who was the first of the Japanese to greet her. Going into the office to resume charge, upon the walls we found the very schedules of classes left there in 1903. "Why! Wakuyama San! what in the world have you kept those old things hanging there for?" "I was waiting for you," was the response. It is indeed a gift from God, such loving, faithful, efficient comradeship. With no lack of Japanese loyalty, this woman is yet of great eno spirit to work as one of mankind, and she truly works on, from day to day, without the slightest suggestion of narrow provinciality. It is this spirit of faithfulness to duty, of a realizing sense of the claims of mankind, that has kept her growing constantly, until she has become an expert in her chosen work, an influence in her profession, a blessing to her co-workers and a lesson to Japan.

A. L. H.

The Sōai Kindergarten.

In Sept., 1892, in the *Airinsha*—(House of Neighborly Love)—was born the Sōai Kindergarten. The *Airinsha* was a house rented by the Kyoto Station, for evangelistic and philanthropic work—a sort of model for the theological students; also a place where they might do direct work themselves. Dr. M. L. Gordon was put in charge of this house. Through the kindness of Mrs. Cary and some of her friends in America, the school was provided with tables and benches, and other kindergarten supplies. Miss Yagi, a graduate of Miss Howe's



MISS HOWE AND MISS WAKUYAMA.



THE SŪ-AT OR MUTUAL-LOVE KINDERGARTEN.

Training School, was our first teacher. Ill health compelled her to resign after two and a half years of untiring and loving work. After Miss Yagi, we had a number of teachers for longer or shorter periods. The last ten years, we have been blessed with the continuous service of Miss Miichi, also a graduate of Kobe. She has been ably assisted by Miss Suzuki, a young woman whom she has herself trained.

The school went on in the same building, a little, dark house, with no playground, till 1902, when, to meet the government requirements for light, air, etc., we had either to close the school or have a new building. After much vexatious delay, suitable land was purchased and a simple, convenient building was erected, in loving memory of the founder of the school, Dr. Gordon, by his family. The new building is on Shin Sakaye Machi, not far from the old one. It faces the east, and has large, sunny windows on the south. It also has a sunny playground, where the children have little gardens, swings and large sand-boxes. The swings and sand-boxes were gifts from Mr. and Mrs. Dunning, for the sake of their little boy, who died on the way to Japan. Our playground is so sheltered that there is hardly a day, the year round, when happy children are not either swinging, or playing in the sand, making all manner of wonderful things.

We have grown from a little group of three or four children, paying no tuition, to a school of fifty children, paying a monthly tuition of 50 *sen* (25c.). We have three good teachers and could increase the number of children, if we cared to do so. We always have a waiting list, but we feel a small school is better for the children, than a large one. We are well known in our neighborhood. There is a small orphan asylum near us, and several times children have been brought from there to see how well-behaved and obedient our children are. No other kindergarten is near us, so we feel we are truly needed.

Looking back over the years of our existence, we are grateful for the opportunities we have had to help little children to a knowledge of the God who made them and cares for them. We are grateful for what these children now are and for what they are to be, because of the loving, sympathetic training they have had in this school. The future seems bright with promise.

AGNES DONALD GORDON.

Some Results of the Sōai Kindergarten.

The Airin Church and the Soai Kindergarten, have a common home in the Kindergarten Building, on Shin Sakaye Machi, Kyoto. The interests of the two are so bound together that it is very difficult to say, what has been done by the church and what by the school. In this building the church has regular preaching services twice on Sunday; prayer-meetings; Bible classes; sewing societies; and all the various forms of work connected with a growing church.

What are some of the results of the Kindergarten? Bands of brightfaced boys and girls who greet us with pleasant words or a smile, as we meet them on the street; many of these boys and girls gathered into our large and flourishing Sunday-school which is itself a direct result of the Kindergarten; young girls who are in Bible classes and others who are in English classes; some of our graduates have come into the church; numbers of sickly, unhappy children, who, in our sunny rooms and under the kind care of the teachers, have become both well and happy; mothers' meetings, where the dignity and responsibility of motherhood are emphasized.

Our beautiful Christmas celebrations may be well called results of the Kindergarten. We have one in the daytime for the Kindergarten children only, when they recite the story of Christmas and sing Christmas songs, and have

a whole day of happiness, because "it is Christ's birthday." Then at the Sunday-school celebration, hundreds of men and women who seldom or never come to church, crowd in to see and hear the wonderful things their children are doing. At this time we always have a short and simple talk on Christmas, and what Christ's coming means to them, as well as to the children. The talk is so direct, so simple they cannot fail to understand it. This is one of the greatest opportunities of the year. Endless opportunities for direct Christian work are ours.

These are a few of the known results. What shall we say of the unseen influence we must have exerted on the busy community of porcelain painters, box and cigarette makers, and many other workers among whom we live? Only God whom we serve and whose we are, can measure this.

AGNES DONALD GORDON.

The Maebashi Kindergarten.

The Maebashi Kindergarten was begun in 1893 by Miss Mary H. Shed, then a teacher of English in the Kyoai Girls' School, in Maebashi. She had become convinced, through her calls in the homes of the school girls, that a Christian kindergarten, carried on according to modern methods, would be a great help to the Christian work. There was already a kindergarten in connection with the Normal School, but that was far from satisfactory, and Miss Shed's idea was to establish a model kindergarten. Soon a house was rented for the purpose and the Kindergarten had its home there for about three years, when a suitable building was erected. Miss Shed raised the funds for this building, by sending home Japanese curios to be sold. She returned to America not long after, but, almost up to the present date, she has continued to aid in the support of the Kindergarten,

by soliciting gifts from friends and by selling Japanese pictures and curios.

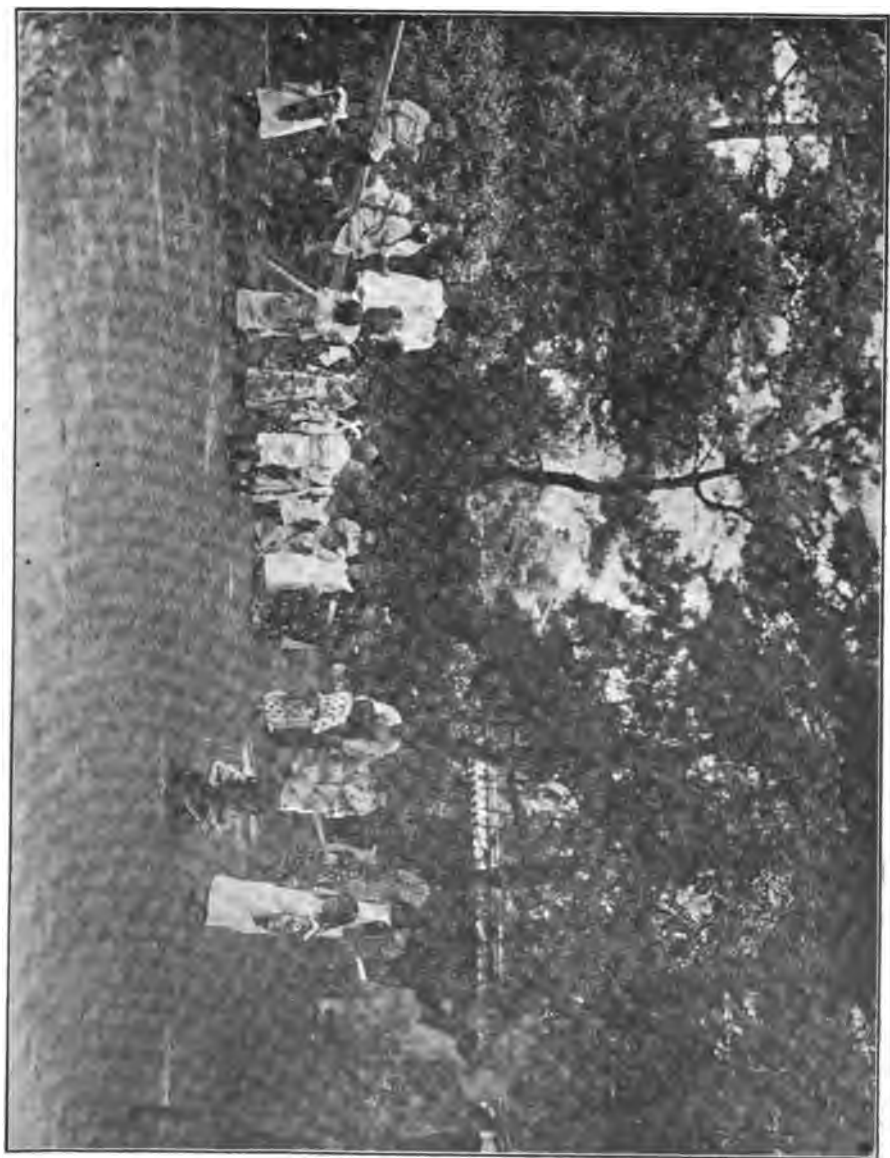
From the very beginning, the Kindergarten has received the cordial support of the Maebashi people, and it has never been possible to take all the children who have applied. The pupils all come from good homes, and a great number from those of the official classes. Three or four years ago the kindergarten building was enlarged to meet the requirements of the government, and then the Maebashi people showed their appreciation by contributing liberally. There is an annual grant of two hundred *yen* (\$ 100) from the American Board, but the other expenses have been met by tuitions and by Miss Shed's gifts. The accommodations are only large enough for forty children, and two teachers are employed. In the fifteen years since the Kindergarten was begun, four of Miss Howe's graduates, in succession, have served acceptably as head teachers. The present teachers are Miss Fukumoto, a graduate of Miss Howe's Training School, in 1907, and her assistant, Miss Masaki, a graduate of the Kyoai Girls' School, of Maebashi. They are both young, but they are doing excellent work, and the Kindergarten is maintaining the high record of former years and enjoys the confidence of the Maebashi public.

This kindergarten has been copied in Annaka [home of Dr. Neesima] and Ashikaga, towns in the vicinity of Maebashi, and it has reason to be proud of these two daughters. There is a mothers' meeting in connection with the Kindergarten, which is a help to the general Christian work.

FANNY ENSWORTH GRISWOLD.

The Growth of the Imadegawa Kindergarten.

The Imadegawa Kindergarten began this year, the second of its second decade, with a devoted corps of teachers, a full attendance of children and the apprecia-



IMADEGAWA KINDERGARTEN. A CORNER OF THE PLAY-YARD.

tion and confidence of a large community, manifested in ways which show that its presence is a blessing to north-eastern Kyoto. Its early years on Demachi, a few blocks farther east, were full of struggle against foes without and hardships within, so that, taking its history altogether, the lights and shadows about balance each other. Some twenty years before it was started, the first church in Kyoto was organized in this neighborhood and carried on work, as well as a small, poor church could do, for some years, until it joined the Heian Church, in a remote part of the city, thus taking away from here the center of evangelistic work. A dozen years followed and then the Kindergarten came to stay and make itself felt, in spite of opposition, and it has split the rock of prejudice which so long resisted Christian influences. It began as work for the humble class. It was born poor itself, in dark, dingy, narrow, unsavory rooms. It had barely enough to buy its insufficient outfit, and lived in a hand-to-mouth fashion, threatened with death by starvation, as yearly "cuts" were fashionable, and, since something must be given up, eyes turned to this little plant as the easiest thing to "wind up." But the needs of the neighborhood had weight and it was allowed to live on. In the community, friends were few, enemies not a few. Priests warned the faithful to keep their children away; public school teachers seemed armed in opposition. But, in spite of all, there were families that would send their children, for the tuition was only seven cents a month and it was a help to have their children out of the way, off from the street and where they couldn't eat sweets continually. Such reasons held with the majority; a few sent their little ones for the sake of the good received and these were a real encouragement; and they also helped the Kindergarten's reputation to spread. The attendance, the first years, was uncertain; children came and went. The first class to

graduate numbered ten; the second, eleven; the third, eight; the fourth, six. The outlook was discouraging; there were only a dozen children, all together. The head-teacher often spoke anxiously of the future; the only comfort was, "let us not be anxious; it is God's work. He will care for it, if we are faithful." The landlord was a rascal. He kept raising the rent, for he knew that another suitable house could not be found. A crisis had come, and with it an idea. The mission-home was near, in a good location, opposite the Imperial Park, with plenty of ground and good air; move the plant there! But the money? another idea came—be responsible for it, borrow and pay back with the rent. Then came a *sadan* (consultation) with members of the station, who approved. Plans were made, and contract let in May; in June the frame was up; in August, it was finished—two rooms 18 by 18 each, and two 8 by 9 each. The accommodation for thirty children, was thought to be ample for years to come. Faith had a rebuke, for by September there were more applications than room. The Kindergarten was beginning to be known. One day the wife of a university professor, passing by, was attracted by the sign-board; the next day she came, with her little boy, for a visit, and the next, made application for him. It was the beginning of a growing acquaintance with a circle of families which had been beyond reach. It was not long before the question of enlarging came up and thru the generosity of one who has given thirty-five years to Japan, the circle room was enlarged to hold twenty-five more children, and a small room was made into a class-room. A few years later, thru the kindness of Mrs. John Crosby Brown, of New York City, who has done much for the Kindergarten, a good class-room was added to the western side. Everything belonging to the place, inside and out, is associated with the names of those in America and Japan, who have so kindly helped

it to grow in efficiency. When the new building was occupied, several Buddhist families gave a sum of money sufficient for a much-needed work-table—"to celebrate," they said. The wall clock is a memorial of one of the little ones removed to the Heavenly Kindergarten, as is also a large framed panel, inscribed with the words of Jesus, when He blessed little children. This is, in brief, the story of the Imadegawa Kindergarten's growth. Like a family of small means, it has built and enlarged and added according to its increasing size and imperative needs. Wear-and-tear and repair are ever present. As the adopted child of the Eastern Maine Branch of the Woman's Board, it receives a yearly grant, which, with the tuitions, covers only the actual running expenses.

FLORENCE H. LEARNED.

Kindergarten and Sunday School.

From the first the Kindergarten and Sunday-school have kept pace together, the latter being a sort of Sunday edition of the former. It is a great satisfaction to know that most of the parents wish their children to continue on in the Sunday-school, so that all the classes have Kindergarten children in them and some are largely composed of them. A family of ten have all become Christians largely because of this continuous touch with the Sunday-school. It caused a thrill of joy when the seventeen-year-old son in this family, one of the Kindergarten's first graduates, was the first one received by baptism into the new Imadegawa Church. He came home especially from the Normal School which he is attending in a neighboring province, to join the Church of the place which had been his spiritual home from kindergarten till he left the Sunday-school and Christian Endeavor Society, of which he was president. One of the most interesting of the Kindergarten

families has, for years, been growing into Christianity. They used to say that they had no use for religion except to get decently buried by the priests, which was a necessity. No children are more regular than theirs, at Sunday-school. It is plain that they are putting them in the Christian Way. The grandmother is devoted to the grandmothers' meetings.

The infant class is a nursery to the Kindergarten, as many of the little "tots" in it are there to get acquainted, preparatory to kindergarten.

Last month the Sunday-school, which was too large for the rooms, was divided in two—the main school meeting in the morning and the primary part in the afternoon, to the very great advantage of both schools. The international Sunday-school lessons and helps are used. The great occasions of the year are Children's Day and Christmas, which are beautifully celebrated, the children preaching the Gospel to "full houses." They, one and all, vote Christmas the best time in all the year, and look forward to it with lively interest. Christmas is called the time of "receiving" and Children's Day, of "giving," but at Christmas, too, the Sunday-school and Christian Endeavor Society complete the happy festival by remembering and carrying to a poor little orphanage in the city, the gifts purchased with the December contributions. A Kindergarten child when asked what she wanted most of all last Christmas, said very sweetly, "anything will be nice because everything is God's." The Sunday-school penny-contributions last year amounted to 26 *yen*, nearly all of which was sent to the Okayama Orphanage.

The Imadegawa Church may be said to be the fruit of the Kindergarten and Sunday-school, since almost everyone in it is in some way connected with these two branches of the work. The converts of the past years, united with other churches in the city, so that it has a membership of only a little over thirty.

It has started with good faith and courage, and is a live, working church, but poor in pocket. Were it not that some member of the family stands in the way of those who would make a profession of faith, the church would number more, for the long seed sowing has reached many who are at heart, believers.

FLORENCE H. LEARNED.

The Kindergarten as an Evangelistic Agency.

No one in kindergarten work can doubt its value as an evangelistic force, especially now-a-days when many parents desire for their children, moral training based on the teaching of Jesus.

The Imadegawa Kindergarten's work in interpreting the spirit of Christianity to the community and opening the way for evangelistic work, has been large.

The homes connected with it welcome its good influence over their children. Many have had little ones in it for years and have a sort of family feeling for it, taking it for granted that every successive child and grandchild has a place there. The disinterested, devoted service of the teachers who make the Christian atmosphere of the Kindergarten, is daily a silent factor that counts for much in winning the confidence and esteem of the parents. The City Inspector of Schools recently remarked upon this, and heads of schools have asked the secret of it. The children themselves are the best of little preachers. Their improvement in character is often remarked upon. Not long ago the teacher said to a child much given to tears, "O Yoshi San, you are a happy little girl these days; are you good at home, too?" "Yes, mamma says my photograph last year doesn't look like me now; my face is so smiley." Little Miss Sunbeam's mother said, "Girlie and Grannie didn't get along well, at all, but since she goes to kindergarten, Grannie is growing fond

of her; she has improved so much."

The children innocently talk about the Heavenly Father and Jesus, who are real persons to them, and insist on giving thanks at meal times, asking their parents to do so, or asking why they don't, and it would be a hard heart that could shut out the voice of a little child. Lately a father when congratulated on becoming a Christian, said, "Yes, my children and other good influences have led me into a better life." As a token of gratitude, he gave the Kindergarten a Japanese picture of the Good Shepherd. It was the custom in this family, when monthly bills were due, to say, "the master of the house is absent." Once the little boy ran to the door and said, "he is in." He was punished for telling the truth and it broke his little heart. His sorrowful face touched his father, who, to comfort him, took him out and bought him some toys. This, and other similar lessons from his children, ended in his conversion.

In another family where the children are in the habit of saying grace at meals, one day little Spring wasn't in the grace-saying mood; whereupon the older brother reported to the mother, who called out, "Spring, say grace and then you may eat." Little Spring was mum. The father, a Confucianist, in the next room, overhearing, opened the screen-door and commanded, "Spring, say grace or you can't eat!" Little Spring said grace. The father had been addicted to *saké* (wine). For his boy's sake, he has given it up. He says he wishes his son to be a Christian. A new member of the Imadegawa Church, in telling how he became a Christian, said, "I was an atheist, ambitious, restless, discontented. I put my boy into this kindergarten from curiosity to see what the effect would be on him. I watched to see. He brought home queer ideas that my habits of life didn't agree with, which made me think. I concluded they would be good for my wife to practice. Then I began to study the Gospel and to go to meeting myself; restlessness and dis-

content left my heart and peace came in. Christ satisfied me." He and his wife are happy, active Christians. With his Bible and New Testament commentaries, he prepares himself for preaching the Gospel wherever he meets men, as he travels in the prefecture as inspector of silkworms.

The children, as a rule, stand high in the common schools. One day a teacher asked his class, expecting a patriotic reply, "who is the greatest in our country?" "God," was the prompt answer from a Kindergarten graduate. A little girl came home saying, "mamma, the teacher said, if we weren't good, the walls and posts would see. Why didn't he say 'God would see'?"

Mothers' meetings, grandmothers' meetings, and cooking classes, all well attended, have grown out of the Kindergarten. They are excellent forms of evangelistic work, not to say anything of the many homes open for calls; so many that it is impossible to fully improve the opportunity.

FLORENCE H. LEARNED.

The Tottori Kindergarten.

The Tottori Kindergarten is the only institutional work the Mission has in Tottori, and except the C.M.S. Kindergarten in Yonago, ninety miles away, there is no other Christian school in Tottori province, with its 404,000 inhabitants.

First, as to its history, a number of years ago Mrs. S. C. Bartlett then one of the resident missionaries in Tottori, established a play-school for her own children and as many Japanese children as could be accommodated. The play-school was such a success, and its influence so great, that when the school had to be closed, because Tottori was temporarily bereft of missionaries, two of the Christians went to Okayama, seeking permission to re-open the school as a kindergarten in one of the unused mission-houses, and asking for contribu-

tions to help in the expenses. The permission was granted and a little money contributed and the play-school was re-opened as the Tottori Kindergarten, in April, 1906, with Mr. Katagiri, a deacon of the church, as principal, three teachers, two of whom graduated at the Normal School, and over forty children. When Mr. Bennett and I toured through the field, a few months later, we found the children having a lovely time, playing in the ample grounds around the mission-house, but very crowded in the tiny, unsuitable rooms.

The Kindergarten was pretty well supplied with gifts and occupations, but alas! with no trained kindergarten teacher. In April, 1907, the trained teacher came, however, in the person of Miss Yu Nishimori, one of Miss Howe's most efficient graduates, and since that time, the Kindergarten has taken on new life, manifests a true, kindergarten spirit and shows marked improvement in discipline, and in its effect on the children. One illustration will suffice to show the difference the trained teacher made in this kindergarten,—she instituted the "kindergarten program" where there had been none before.

After the coming of the trained teacher, the most important event in the history of the Tottori Kindergarten was its being taken over by the Mission in January, 1908, as a part of the regular mission work, with an appropriation by the W.B.M.P. of \$130 a year, to meet its expenses. There were various reasons why the change in management seemed advisable, one of which was the financial one, and the possibility which the change afforded, of getting a much needed, suitable building. When the Mission assumed the responsibility, there were forty children and two teachers in the Kindergarten.

Now as to the future:—it has always been a problem to know how to keep a hold upon the children who have left the Kindergarten, and scattered to the various government schools. After this

year's class of twenty-three graduated in March, we organized it and last year's graduating class of twenty-two, into a little alumni society, meeting fortnightly, and so we are trying to keep the children under Christian influences by their songs, games, hymns, nature study, and Bible stories.

We hope to get a suitable, new building, in the near future, but we have not yet got the money. The lot and building, at the cheapest, will probably cost a thousand dollars. It is necessary to have this building, if we are to continue the Kindergarten, because the mission house, where it is held at present, may be wanted for resident missionaries, and because the house is very unsuitable, inconvenient, far too small, and does not meet the government regulations for a kindergarten building.

Does the Kindergarten pay? What are its results? As little weather-cocks show which way the wind is blowing, so we think that our little weather-cocks show very clearly which way the spirit of our kindergarten is moving,—toward the developing of stronger little bodies, a more kindly treatment of dumb animals, truer uprightness of character, more lovingkindness and unselfishness in the play together, less of quarreling, more reverence for and knowledge of God,—truly a wind of the Spirit which will waft the little children nearer the Kingdom of Heaven.

How do the little weather-cocks show these things? The mother of one little boy was very much troubled because he did not eat enough rice, but now after his healthy, happy play, and easy work at the Kindergarten, his appetite has grown to be as large as that of the proverbial small boy. Another little weather-cock did not like to have her face washed, but, at the Kindergarten, she heard a sad tale about a naughty little lamb, who would not be washed at the stream, and so the thread made from its wool was very dirty, and not wanting to be like the dirty little lamb, she gladly consents to having her sweet, chubby,

little face washed every morning. Another little weather-cock cried bitterly when he was brought to the Kindergarten, last April, and quarreled sadly with his little sister at home. Now his tears have changed to one of the happiest of habitual smiles, and his mother is so thankful that under the influence of the Kindergarten, her two little children have ceased their quarreling and really "love one another." The mother of one little boy was very much troubled because he had a habit of stealing money; but now she gladly acknowledges that the influence of the Kindergarten has broken the habit, and he has grown into a "good, all-round boy." Like many other children these children were very cruel to the poor, dumb creatures and used to persecute the various bugs and ants that came in their way, most unmercifully. After some simple lessons in natural history, well saturated with mercy to animals, they have completely changed and are now, if anything, too loving to the creatures.

These little weather-cocks were very proud and did not like to acknowledge themselves at fault, but after four months of patient training on the part of their teachers, and not a few tears on their own part, they readily say, "Please excuse me," when they have even accidentally hurt one another or been rude to one another. Now they are learning to say, "Thank you."

The teachers were troubled because some of the children showed a little impatience and rather a selfish spirit when another child's requested game was played, and not the one they wanted. After careful thought and prayer, one of the teachers told the children, at their morning lesson one day, that it was the duty of true knights to make others happy, and that they could be true knights by gladly acquiescing in another's wishes to play a game, thus making their little playmates happy. It was a hard lesson, as it is indeed, for us older folks, but the children are trying to learn it. A few days later, during the game-period

there was an occasion to remind the children of their ideal as knights, in making one another happy, and simultaneously, with absolutely no prompting on the part of the teachers, about half the children seemed to be thinking out loud, "Love your enemies, love your enemies." The older children are developing the chivalry of true knighthood in their care for the little ones, and in their gladly allowing the little ones to "go first."

With all these good things, they have learned the best thing, too, about the Heavenly Father and that He is always with them and loves them, and that He is the greatest of all, even greater than the Emperor, and that He made the world and all things; and about God's Son, Jesus Christ, and about his wonderful birth. Won't you pray that the loving spirit of the Christ Child may ever be manifested among the little children? ANNA W. BENNETT.

The Hanabatake Kindergarten.

This kindergarten in the "slum" district of Okayama, has had so short a life, not being yet two years old, that it has done little worth writing about. The Kindergarten was started with the object of helping mothers who would go out to work, but were kept at home by little children. Our room can accommodate only thirty, so we have had to refuse many.

Those who come, have bright, happy faces and, in spite of the grime and dirt, many of them are very lovable. We try to emphasize cleanliness in everything. There is always a damp cloth at the entrance and the children wipe their feet with this as they enter. The next thing is to go to the back veranda where each one washes his face and hands before coming together for the morning meeting.

One dear, little fellow was impressed by the teacher's prayers and one day at home asked his grandfather to pray. The old man was much puzzled over

the small boy's request, but was again urged to pray "as my teacher does." When the grandfather refused, saying he did not know how, the little boy advised him to go to the meetings and learn. This was the beginning of the family's coming to the evening meetings. It is too early to report results, but we hope in this case "a child may lead them."

We have been impressed with how much influence environment has in forming the thoughts and lives of these children. When they live in the midst of so much sin, it makes us tremble for their future. Little Ju San's father and mother are on the city garbage-cart force and one day when allowed to draw anything they liked on their slates, Ju San drew something that might be a cart, with something in front and something behind. When asked to explain, he said it was a garbage cart drawn by the father and pushed by the mother, with the baby sister riding on a piece of matting on top, growing fat on all the bacteria. This last, however, he did not add. Another boy from a Christian home, drew a cross, saying, "that is Jesus." Others drew things too bad to mention, but, in their innocence, they didn't know the meaning of what they were doing; it only showed what they saw and heard while in their homes.

One little girl recently said that she asked a blessing before eating, when her father and mother were away, but she was afraid they would laugh if they saw her. We hope she will soon give thanks even when her parents are at home.

We have no little chairs for the children, so they sit on the floor around the tables, and enjoy their work with the gifts as much as other children. The Kindergarten is doing a good work, and makes the children think, teaching them kindness and thoughtfulness toward others. I wish all might have this course before entering the *Jinjo Shō Gakkō* (Primary School), for the kindergarten children do the best work.

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MISSION NEWS.

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This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
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5. The Personnel of the Mission. Brief personal mention of present and former members.

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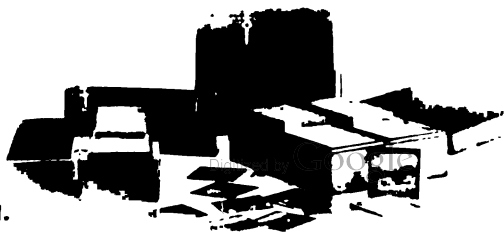
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(刊休へ月十、月八但行發日五十四一月毎)

Vol. XI.

KOBE, JAPAN, MAY 15th, 1908.

No. 8.

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HOW CAN THE Y.M.C.A. BEST HELP THE
CHURCH? G. S. PHELPS.

hama, sometime Dr. Greene's literary assistant and more recently pastor of Rakuyo Church, Kyoto, is the Japanese editor, while Dr. Pettee resumes charge of the English department.

* * * *

We regret to learn that Mr. J. Ishii, the well known founder and present superintendent of Okayama Orphanage, is lying seriously ill at his home in Okayama. Tho better in some respects, than at times during the past month, it is feared he has an incurable disease (nephritis). His faith and patience make a bright lining to the dark cloud of weakness and forced inactivity.

* * * *

At the last meeting of the Missionary Association of Central Japan, at Osaka, the subject was, "How may the Y.M.C.A. best serve the Church?" We give a portion of the lengthy, but most excellent paper by Mr. Phelps, regretting that our space forbids reproducing more of its good things. Mr. Phelps is Y.M.C.A. Secretary, at Kyoto. Mr. M. Narahashi, a graduate of the Doshisha and a classmate of Prof. Nagasaka, of Kobe College, has recently become secretary of the Kobe Y.M.C.A.

* * * *

Thanks to Miss Gulick, Mr. Curtis and Dr. Cary we have a good share of the complete file of MISSION NEWS we hope to obtain. Our list of wants comprises Vols. I. Nos. 1, 2; II. 4; III. 3, 4, 5; IV. 1, 2; V. 1, 2, 3, 4, 7, 8; IX. 2, 5. Any one who can spare any of these, will confer a favor by sending them to the editor. Quite a number of copies of Vol. VI. 5, 6, a double number styled "A Third of a Century of Christian Work" by our Mission, have come into our hands and may be had by missionaries for four sen, to cover postage, or free in exchange.

* * * *

Three Christian girls were graduated from the Miyazaki Girls' Higher School, in March, one of whom was immediately engaged as teacher in the primary school

General Notes.

The new Komachi Church (Matsuyama) is nearing completion.

* * * *

The Kujo Church, Osaka, as a result of special meetings, received 38 into the church on the 10th.

* * * *

Rev. Shikanosuke Nukaga has just been ordained pastor of the Niigata Church, by the Kwanto Bukwai. He has recently been married to Miss Chiyo Hori, daughter of Rev. T. Hori, of Maebashi.

* * * *

On Apl 5 the new church at Miyako-no-jo was dedicated. This building was due almost solely to the indomitable enterprise and self-sacrifice of Mr. Clark. The Hososhima Christians are worshipping in their new church, altho it is not quite ready for dedication.

* * * *

The Japan C. E. Union resuscitates its former monthly, under the name *Kyorei Sekai*, Endeavor World. Rev. T. Hachi-

in her native town, Takanabe. Of the four Christians in the recently opened girls' department of the Normal School, two went from the mission home, and two of the three Christians now in the Girls' Higher School are from the same place; also the single representative of Christianity in the Miyazaki Industrial School. All these, and four others also who are public school teachers (two of them earnest Sunday-school workers), were led into the Christian life largely by the influences brought to bear upon them in the missionary home, where they lived during the four years of their school course:

* * * *

Messrs. Pettie and White attended the second annual meeting of the Japan S.S. Association, held in Tokyo, April 10 to 12. Some 50 delegates were in attendance, representing half a dozen local associations and 100 Sunday-schools. Special features of the meeting were helpful addresses by Dr. and Mrs. H. M. Hamill, Bishop Mills and Rev. K. Mito; the partial reorganization of the society, by which voting delegates represent clusters of schools, rather than single ones; the election of Rev. T. Ukai, hitherto pastor of Ginza Methodist Church, Tokyo, to be the salaried secretary; and the decision to meet next year at Kyoto. Rev. H. Kozaki, pastor of Reinanzaka Kumi-ai Church, Tokyo, presided at most of the sessions and was elected president of the Association for the coming year.

* * * *

Following are figures for entering classes in April, with a few totals in the schools. 261 entered the Doshisha, making a total of 805, distributed thus: theological, 40, college 48, academy 535, girls' higher course, 24, girls' academy, 158—Kobe College, academy, 52, supplementary course, 10, college 6—Woman's Evangelistic School, 9, total 21.—Glory Kindergarten, 29, total 64; Training School, 10, total 19—Imadegawa Kindergarten, 18—Tottori Kindergarten, 22—Maebashi Girls' School, 43; Kindergarten, 28—Baikwa Girls' School, 25, an unusually small entering class, probably due to removal of the school to the outskirts of the city.—Matsuyama Girls' School had 20 enter for graduate study, including 15 from the city and provincial schools; total in the school, 83; the Night School has a total of 129.—So-Ai Kindergarten, 32.

* * * *

The Factory Girls' Home (Matsuyama) stands to win by the recent arrangement by which the factory, in common with other factories, dispenses with night work for a time, because of business depression, and discharges half the employees. None from

our Home will be discharged, but, instead, we are desired to receive more. It may be said, in this connection, that the cotton yarn business, in Japan, is very dull, owing largely to the greatly lessened demand for yarns in China. China is a silver country and hard times prevail there because of the depreciation of silver. The recent Tatsu Maru incident, leading to a boycott of Japanese goods in general, has intensified the existing depression. On April 8 the cotton mill interests met at Osaka and decided to suspend night work for a few months. Either a diminution of hours or else a curtailment of 27% of the number of spindles has more recently been agreed upon.

* * * *

Mr. H. J. Bostwick, formerly treasurer of our North China Mission, at Tientsin, has been superintendent of the Clifton Springs (N.Y.) Sanitarium, for some years. Rev. C. P. W. Merritt, M.D., also formerly of the same mission, is on the medical staff of that institution, and is treasurer of the International Missionary Union, which annually convenes there. Mrs. Bostwick is Corresponding Secretary. The 25th annual gathering of missionaries of all societies, from all lands, will be held at Clifton Springs, June 3 to 10. Thru the hospitality of the Sanitarium and village, entertainment is provided for all past and present foreign missionaries and for all actual appointees. For programs and further information, address Mrs. Bostwick. Every missionary who can attend should make every effort to be present, to receive the uplift, and heart-warming outlook upon the great missionary movement in all parts of the world.

* * * *

The following brief tribute was prepared by a committee, appointed for that purpose, at the semi-annual meeting of the Board of Managers of Kobe College, April 11th, 1908: The Board of Managers of Kobe College desire to place on record their sense of loss in the death of Dr. Atkinson, and their appreciation of his valued service to the school during more than thirty years. He had charge of the erection of its first buildings thirty-three years ago, and from that time until his death, he was always ready to give his counsel, to serve on the school committee, and in emergencies to teach its classes. Neither the weariness of long evangelistic tours, nor the press of work and business cares during the later years, prevented him from giving time and strength to the school whenever it was needed. Among the manifold labors which filled a well-rounded and successful life, that so cheerfully and constantly given to Kobe

College was not the least, and it merits lasting remembrance by all the friends of the school.

Personalialia.

Louisa Clark is in the high school at Oberlin.

Louise Gulick is teaching in the normal school, Honolulu, T.H.

Dr. Gordon Berry, recently underwent an operation for appendicitis, but he is now at his hospital work again.

Rev. Danjo Ebina is leaving Japan soon, *via* America, to attend the International Congregational Council, at Edinburgh, Je 30 to July 9.

Edward Clark helpt the high school win last year, in the debate with the academy, and is on the team again this year. He is active in C. E. work.

Miss Hoyt has left Kobe College on two years' leave of absence. She is spending two months in language study, in Maebashi, before leaving for America.

We regret that the condition of Rev. W. L. Curtis's health renders it imperative for the family to return to the United States, as soon as possible, for rest and treatment.

Miss Mabel Jencks is to be married next summer, to Mr. Hartshorne, a student at Andover Theological Seminary, and there is a prospect that they will enter foreign mission work.

Grover Clark has charge of a small ranch in Riverside, Calif. He lives alone and even cooks for himself. He is there hoping that by a two years let up from study, his eyes may get well.

Dr. J. C. Berry and Mrs. Berry are contemplating a trip to Scotland, to attend the International Congregational Council, to which he has been appointed a delegate by the Massachusetts State Conference.

U.S. Consul Greene, of Dalny, in forwarding his subscription to MISSION NEWS, writes, "Why not come over to Port Arthur and see the sights? I hope the Carys will come thru here, instead of trying the Antung-Mukden line."

Dr. and Mrs. Greene attended the quarterly meeting of the W.B.M.P., at which he gave an address. They went to Los Angeles on Apl 9, where they expected to see Ensign Edward F. Greene, upon arrival of the battleship fleet, at San Diego.

During Mrs. Pettee's recent visit to Tottori, she addressed a large meeting of one hundred and ten women and children. The noteworthy feature of the meeting was that all the planning and the work for the meeting were done by the Japanese Christian women.

Mr. John M. Gaines is one of the busy men of N.Y. City. He resides with wife and "three rollicking boys," at Lawrence Park, Bronxville, N.Y. Mr. Morrell W. Gaines with wife and two little girls, spent the winter in the City. Miss Ruth Gaines spent the past year in Boston.

Admont Clark is one of the leading violinists of the Conservatory Orchestra, at Oberlin College. He recently won in an intersociety, sophomore oratorical contest. Last fall he was elected president of the College Civics Club, which counts on its rolls nearly all the men in the college.

May 6 there was a station supper at Dr. Learned's, in honor of the Athertons and Chandlers. Mrs. J. M. Atherton and party, of Honolulu, are spending a few weeks in Japan, after which they will visit Hongkong and Manila. The Chandlers are paying a brief visit *en route* to their field in India.

Rev. O. H. Gulick, at 78, is *genki* (active), getting up at 3.30 a.m. and hustling by carriage, to catch a steamer at 5 a.m. to convey him and Mr. Oleson, the new secretary of the Hawaiian Board, to one of their preaching appointments. They are doing a great deal of touring among the islands.

Miss Edith Woolsey, of New Haven, who is traveling around the world with her bro, Prof. Woolsey, of the Yale Law School, spent Saturday and Sunday, Apl 25, 26, at Matsuyama, visiting Miss Judson. Miss Woolsey is a mem-

ber of the New Haven branch of the W.B.M., by which Miss Judson is supported.

Capt. Luke W. Bickell, of the *Fuku-in Maru*, has recovered from his recent attack of typhus fever, and is again at his post in command of this Baptist ship, which carries the Gospel to the small islands and remote places generally unvisited by other Christian workers. Capt. Bickell shows his appreciation of *MISSION NEWS* by renewing his subscription for five years.

Rev. Marshall Richard Gaines, M.A., has been principal of the high school at Coffee, Va., since last Sep. The school is partly a Massachusetts missionary enterprise, situated in the Piedmont region, with dry, bracing climate, and fine scenery. For 11 years previous to last June, Mr. Gaines had been in the service of the A.M.A. Mr. and Mrs. Gaines were members of our Mission, at Kyoto, from 1884 to 1889. Mrs. Gaines is a sister of Rear-Admiral Asa Walker, U.S.N., retired.

As Miss Gulick was about to leave Hyuga, two farewell meetings were held in Miyazaki; one by the Old Peoples' C. E. Society, and one by the Church and *Fujinkwai* together; also, one each in Ohi, Nobeoka, and Hososhima. In all, there were the usual complimentary speeches and poems, with opportunity for a parting word of love and exhortation. In Miyazaki, over fifty people came together for an *o sushi* supper before the meeting. In Nobeoka the special feature was a group photograph.

Our Mission feels a sense of personal loss in the death of Rev. Chas. Cuthbert Hall, D.D., late President of Union Theological Seminary. Twice had he visited Japan and repeated, in several cities, the substance of his India lectures, with marked result in attracting attention to his sympathetic, frank recognition of the good qualities of oriental religions and civilizations, and in winning from a considerable circle of educated Japanese, careful attention to his cogent, clear-cut presentation of the

salient truths of Christianity. In our homes, Dr. Hall was a genial, welcome guest. We have a few copies of his first course, "Christian Belief Interpreted by Christian Experience," which may be had by members of the Mission who know where to place them to advantage.

Kobe Woman's Evangelistic School.

The new home of the Woman's Evangelistic School of Kobe is pleased to pay its respects to its friends thru the pages of the *MISSION NEWS*. For many years it has been on its way to Kobe and at last it is really here and is beginning to feel quite as if it had always been here. It has appropriated its full share in the garden of the teachers' home without in the least encroaching on it, and like a well behaved new comer, does not stand in the light of the home, nor shut off its view. In fact the only thing it does shut off is a little noise and dust from the street. Since it is so well behaved we thought it no more than just to give it a garden of its own, and between the main building and the dormitory, we have a Japanese garden with the usual equipment of rockery, palm, pine, maple, azalia, cherry, etc. The entrance to both school and dormitory is from this garden and usually will be found hospitably open by any friends of the School who will come to visit us.

The southern exposure of the main building has verandahs glassed in to take advantage of the warmth of the winter sun, and on this side, projecting from the center, is the Julia E. Dudley Memorial Chapel, with a tablet to the memory of the one who gave twenty-five years of beautiful service to this school and whose presence seems to linger here, an inspiration and blessing to us all. Opening off of this on either side, are recitation rooms which can be thrown into the chapel for large gatherings. This arrangement was aptly compared to a Japanese kimono with sleeves out-spread. There



KOBE WOMAN'S EVANGELISTIC SCHOOL. NORTH VIEW.

are other recitation and administration rooms on the first floor, and on the second floor are eight sleeping rooms and three organ-practice rooms, the two functions, however, not being in progress at the same time. On the third floor in the roof gable, we have a quiet retiring-room, which is much appreciated by the women, as a place for devotions or quiet meditation or a place to get a superb view, including the beautiful Kodera Gardens, the whole expanse of the city and the Inland Sea beyond.

The building was dedicated April eighth, and we took advantage of the occasion to arrange for a series of meetings especially for the sake of our graduates, that they might come not only to look upon the new quarters as their school-home, but that they might go back to their fields of labor refreshed and inspired by the few days outing. The dedication was in the morning, and in the afternoon we had a conference of women workers, with forty-six women in attendance, when subjects of special importance to them in their work were discussed. In the evening there was a most interesting stereopticon lecture on Palestine, a pleasure most of them enjoyed for the first time. The following day there was a helpful consecration meeting, followed by a social gathering in the afternoon. The whole occasion was a very happy introduction of the School to the large and promising entrance class.

We now have twenty one pupils, four of them in the higher course. In this class Kobo College (academy course), Baikwa Girls' School, Osaka, Doshisha Girls' School, Kyoto, and the Tokyo Woman's University are represented.

We have recently issued a new catalog making a number of changes. The Japanese name is changed to Joshi Shin Gakko, the school year is changed to begin in April and to have the ordinary vacations. Instead of the long summer vacation for outside work, the third year class take one term off for gaining practical experience in evangelistic work.

We have secured good teachers to take special subjects, but are still looking for a teacher of theology and history, who shall give his whole time, who shall represent the school before the churches, shall exert an uplifting influence over the students, and shall be a wise counselor to both teachers and pupils. Until we can secure such a person we feel that there is a very serious lack in the school, but since our needs in other lines have been so well met, we feel confidence that this special need will be well supplied.

We feel very grateful indeed to Mr. Allehin for his helpful suggestions, to Mr. Seki for his able and careful supervision, and to the friends of the school in America, who have made it possible for us to erect this beautiful building.

GERTRUDE COZAD.

Tsuyama—Past and Present.

A small number of Christians at Tsuyama were organized into a church in 1890. Six years later, at their urgent invitation, the missionary family was sent and continued in residence, barring a furlough, until 1906. When we came the limit of education was the primary school, but a few years later a boys' middle school was established. The education of girls beyond the primary grade, was hardly thought of, except among the Christians. But at their earnest desire, the missionary lady joined with them in starting a small school, in which girls could acquire a little more learning. It was carried on until a sentiment favorable to higher education for girls had grown up, which led to the founding of a government high school. It was much help to Christian work. Only a few weeks ago the writer met a Christian school-teacher, who received her start in both these directions, in that school.

For many years the church had no home. Services were held in rented houses, with frequent change of location, as the result. In 1903 a lot was bought,

upon which a house of worship and a parsonage were erected. Since that time the growth of the church has been rapid. When we moved here, it numbered about 20. A large accession came in 1906 as a result of "*shuchu*" work. Since that time there has not been a communion service without baptisms. Last Fall again there were a large number. With the additions the first of this month, the membership is now over 200. Among those recently baptized, special mention should be made of a man 75 years old, who came with his wife. Under the feudal government he was a commissioner of temples in Tsuyama. One of his duties was to carry out the measures in force against Christianity. Until a few years ago he was bitterly opposed to it, but the influence of relatives has at length prevailed and the entire family (eight) is now Christian.

There has been one striking conversion this Winter. The man is a skillful physician of middle age. From his youth very fond of the national drink, he has used it to excess. Once or twice a month he would go on a spree. Spending the time at a hotel, he left his patients to get on as they might. For many years he had recognized the evil of it, tried various expedients to break off, but in vain. His wife and older daughter were church members, but he himself had never got beyond simply thinking Christianity a good thing. The last of December he again yielded to the habit. A younger daughter, a Sunday-school scholar, but not baptized, now suddenly became ill. Her father was sent for, but would not return. Another doctor was called, but his help did not avail. A few days later when it was seen that she could not live, her father was sent for again. He returned shortly before she died, but was not able to do anything for her. This heavy affliction brought him to himself and at last to the only source of power that could save him, Jesus Christ. The service when he was baptized, was most

impressive. There was hardly a dry eye in the church, joy and sorrow being mingled in this result of years of prayer and effort. As one Japanese expressed it, "she became a sacrifice for him."

The Church Sunday-school is so flourishing as to cause embarrassment. In December the missionary was chosen superintendent for the present year. The average attendance is something over 200. There is a corps of 13 teachers, but the classes are far too large. The crying need just now is a building, for rooms of the parsonage have to be utilized for four of them. One feature, perhaps not in general use, is the naming of the classes after Bible characters.

A few Christians live at Yamanishi, a village three miles east of Tsuyama. In February the local workers held meetings for a week, at one of their homes. As a result ten decided to begin the Christian life. One unusual thing was an exhortation from a middle-aged man, a teacher of Chinese Classics, a strict Confucianist, urging all to embrace Christianity. While not quite prepared to do so himself, he believed it a most excellent teaching and the only thing which could cure the evil and superstition prevalent in the village.

An idea of the latter may be gained from the following incident. One family had relations with a temple at Kasaoka, 50 miles away, some distance west of Okayama. The man bought a piece of land. His neighbors, noticing the omission, said to him if he didn't make a gift to the temple, some calamity would be likely to come. He said he guessed it would be all right. The next year he died. His widow was informed that the god was angry and had sent his messenger (a snake) to punish him. Certain rites must be performed to induce it to leave. So she had priests come from the temple, who spent several days there. Sometime afterwards a son became sick. She was told that tho the original messenger had left, another snake had been hatched there; hence the rites would have to be repeated. But she had then come

to see the folly of it all. She is now rejoicing in deliverance from superstition thru Christ. This is but one example of the many and various forms of it, which are rife in the country districts. But we may rejoice and thank God they are being dissipated more and more rapidly before the advancing Light of the World.

S. S. WHITE.

Phases of Work at Tottori.

I have often heard it implied that the dense clouds which are supposed to hang in the sky of the Sanindo (shadow side of the mountains) the greater part of the time, are merely typical of the clouds of superstition and prejudice which obscure the mental and spiritual horizons of its inhabitants, so that even the enlightenment of this Meiji Era has been able to penetrate the shadows only very gradually, while the Gospel light has found still greater obstacles in the way of its diffusion. However, after a year and a half's residence in Tottori, I have come to the conclusion that both the physical and moral atmosphere of this section have been unjustly slandered. As a proof of the former statement let me refer all those interested, to the careful weather report kept by the Tottori Kindergarten, where the white flags are certainly greatly in preponderance, during the fall months, and are sprinkled rather generously amongst the blue, red and green of the winter months. As to the latter statement, I hope to prove by the progress I have been able to note, even in this brief period, that things do move, even in the Sanindo, and not always at such a low rate either, tho of course we can never forget that the present progress is possible only because of the long years of faithful work on the part of the earlier missionaries and evangelists. A good illustration of this is a man who joined the church at the last communion. He has studied Christianity for over twenty

years and been friends with the various missionaries who have been stationed at Tottori, and most of his family have become Christians, but it was not until this year that he himself finally came to the point of decision. It was an interesting sight to see this grey-headed man and a young girl of fourteen, taking their first communion together.

Undoubtedly the greatest cause for rejoicing during the last year or more, is that the prayers of the church have been answered in the coming of its new pastor, Mr. Matsumoto, from Takazaki. I believe the church feels now that the period of waiting was all for the best, so that it might get just the right man and learn to appreciate him more thoroly when he did come. Mr. Matsumoto and his family arrived just before the numerous Christmas festivities, so that he was able to make some observations as a spectator before taking such an active part himself. At his installation service, about a month later, there were over eighty persons present, which is about twice the average Sunday morning congregation before the pastor's coming. Now there are seldom less than fifty present and amongst these there are frequently new faces, and also those of church members who have seemed to be very indifferent for some time past, but now seem to be aroused to new earnestness.

The quartetto choir, which has recently been organized with Mr. Bennett as its leader, has added very materially to the attractiveness and helpfulness of the services, and the half hour's hymn practice after the evening service, also conducted by Mr. Bennett, gives all the congregation a chance to learn new hymns.

The woman's society, under the leadership of Mrs. Bennett, its president, and her able assistants, has seemed to take on new life lately and has pledged itself to raise *yen* 200 to buy mats for the new church building. It has also adopted a constitution and appointed committees, and, in order to raise the money

as quickly as possible, it has decided to hold three meetings a month, two work meetings, at which the women make comforts, laundry-bags, babies' *kimono*, and dolls' clothes, to be sold either out here or in America, and one devotional meeting, at which members of the society, or outsiders, give Bible talks. The present plan is to have a prayer-meeting for the members only, every other month, instead of one work meeting, and try to make the other devotional meetings especially attractive to those who are not yet Christians or members of the society.

The work among the young people is also most encouraging. When the missionaries came back to Tottori two and a half years ago, only one boy in the middle school was a baptized Christian, and very few of the boys attended church. Since then at least ten other boys have joined the church and taken an active part in Christian work, and besides these many more boys have been brought under direct Christian influence in Mr. Bennett's weekly Bible classes. The fact that two of the teachers in the middle school are baptized Christians has undoubtedly helped to break down some of the strong prejudice that formerly existed there.

It seemed even harder to get a hold upon the boys in the normal school, but now one of them has joined the church and a number of others attend a Sunday afternoon Bible class, conducted by Mr. Marumo, and weekly English classes, conducted by Mr. Bennett and myself.

Mrs. Bennett has had most encouraging results from her Sunday afternoon Bible lessons with the girls' Zion Society. Just recently several of these girls have signed cards expressing their determination to lead a Christian life, and one of these has already united with the church.

Besides these two societies for the older boys and girls, Mrs. Bennett has organized two societies for younger girls, and these are now carried on largely by her capable Bible woman, Miss Inoue, with the help of one or two young ladies

of the church. The children elect their own officers and appoint their own leaders for each meeting, but the brief Bible talk is of course always given by the Bible woman, and she and her helper oversee the work which the children do. Both of the societies have made scrap-books to give to hospitals and to the kindergarten, and one of them was able to present some new hymn-books to the church at Christmas, bought with the proceeds from their monthly dues. Now this society is planning to make and sell *hataki* (paper dusters) and so raise money to buy a new pulpit-chair for the new church. The other society is in a poor district, so it has not seemed wise to require dues, but the children come in large numbers and there has been a marked increase in the attendance of little girls at the Sunday-school held in that place. This school is progressing well with Mrs. Bennett as its superintendent and a capable corps of teachers, mostly young people who have recently joined the church. For their benefit Mrs. Bennett conducts a Sunday-school training class twice a month.

Lack of space forbids me to more than mention the fact that Mr. Edamoto and his wife have left the work which they have carried on so efficiently at the preaching-place in Tottori, and taken up the work in Kurayoshi and vicinity, left by Mr. and Mrs. Takata, who moved to Yumura about Christmas time. Mr. Takata now has charge of the work there in Tajima, and his wife is rejoicing in the privilege of spending a year at the Woman's Evangelistic School in Kobe. Because of these changes Mr. Marumo and his family have moved into the preaching-place in Tottori, and he and his wife are to have charge of that work.

During my stay in Tottori I have carried on English classes for girls of the high-school and a few others. This year over fifty have been enrolled in these classes and all of them have received Bible instruction in Japanese once a week, on the same afternoon that they

had English conversation. Naturally during the year various ones dropped out for different reasons, but most of these were little girls who were unable to keep up with the older ones, so that over thirty took the examinations in Bible and English given at the end of the course, and I was much pleased with the intelligence with which most of those who had received no previous instruction in Christianity, so far as I know, were able to answer the questions about the teachings of the eight parables we had studied. It is also a pleasure to report that I have been able to bring one of this class with me to Kobe College, and I hope others may join us here later, helping to make still stronger the many ties which already bind the two places together.

AMANDA A. WALKER.

Things as They Seem on Arrival.

As I found it hard *en route* here to realize that I was away from places I knew, so I've felt even in Japan, until blue stamps on letters, days and days apart, emphatically remind me that I'm in another world.

Outdoors the streets, the trains, the houses, shops, and street cars look different. Often the street is without sidewalks, and only a few horses are in sight, so heavily loaded that it is no wonder that a sentence in one lesson is, "In Japan many horses are vicious." They are not driven, but lead by a man walking in front, loosely carrying a rope. When he leaves his horse this rope is tied around the front legs, a simple device, but effective. Men are pulling *niguruma* or two wheeled carts. At any rate, they load themselves as heavily as they do the horses.

I can't yet remember to pass people on the left, nor get over the feeling that there will surely be a street car accident, for the car is coming on the wrong track. The two trolley poles on each car

I noticed at once, and it didn't take me long to find that I could take hold of the bar to which the straps are fastened, in case the straps were all in use.

When the street is muddy it is all covered with parallel lines three or four inches long, instead of foot prints.

The houses, low, small, crowded together, with the front room turned into a shop, look queer, with no chimneys. Some of these shops have a dirt floor (*doma*) where any one can walk, but where *geta* (clogs) must be left and shoes taken off or covered, before going on the mat-covered floor.

We find ourselves objects of curiosity, and I was amused to see one small child slyly take hold of my skirt and rub the cloth between her fingers.

The climate has surprised me, for "from April 1st to Nov. 1st thin dresses may be worn," I was told. At no time in any winter, can I remember having worn so many clothes as during April, in the vain attempt to keep warm. We've had rains, dust storms, one driving snow storm (Apl 8-9) that stopped all traffic, broke telegraph and telephone wires so thoroughly as to sever Tokyo from the outside world, a snow-fall of six inches!

Imagine an American audience listening to any college dramatics for five hours! But I went to one here that began at six and lasted till eleven. It was in English, sometimes so good as to make me forget the boys were not Americans.

Last Saturday night I went to the Easter service at the Greek Cathedral. The music without any instrument, the gorgeous bishop's mitre, and the splendor of all the robes, the abundance of gilt in the decorations, and the weird effect from the candles that the people were burning all over the church, contrasted utterly with the brilliant stars, the beauty of the pine-trees and the stillness outside, as we rode back.

Though the Japanese live in the midst of this beauty and appreciate it, the brightness of the children's faces dis-

appears as they grow older, and this forces one to admit that even appreciation and sympathy with beauty in nature can not satisfy one's whole being.

MARY ELIZABETH STOWE.

The Ebina Meetings at Okayama.

As elsewhere, Rev. D. Ebina is very popular in Okayama and always draws a full house. There had been for more than a year, an unfulfilled promise that he would come here and hold a series of meetings. The early days of April saw this engagement met and the anticipations of his friends were more than realized.

His subjects for the three evening sermons to a church full of people were, "The Religion of Feeling," "The Religion of Will," and "The Religion of Intellect."

He also gave three morning addresses to a chapel full of the leading Christians of the city and region, on the general topic, *Shinko no Atarashiki Kiso* (The New Basis of Faith), in which he urged impressively that important as were the Bible and the church, the true basis for faith was the individual consciousness of sonship toward God, the personal experience of communion with God's Spirit and a practical acceptance of the principles that governed Christ's life. While no show of hands was asked, many important decisions must have been made in the breasts of those present, and regular Bible classes are showing results of the stirring series of meetings.

Mr. Ebina was deeply impressed by the fact that hundreds of busy Christians should come together on consecutive week-day mornings, to hear his addresses, and spoke of it as unique in the religious history of Japan. Another experience which pleased him greatly was an extended interview which he held with the present head of the Kurozumi branch of Shintō, at the headquarters of that sect, three miles west of Okayama city.

Naturally the resemblances between the Gospel of Munetada Kurozumi and that of the Great Nazarene, were emphasized, and both parties were astonished to find how many such there were. The present head of the shrine, the fourth in succession from the renowned Munetada, is a well educated, catholic-spirited gentleman, with whose bearing and conversation all are favorably impressed.

In view of the fact that Mr. Ebina starts shortly for Edinburgh, to represent the *Kumi-ai* churches, at the great International Council, a dozen or more Dōshisha graduates residing in Okayama and vicinity, took the occasion of his recent visit here, to give him a cheery farewell.

J. H. PETTEE.

The Hyuga Evangelistic Campaign.

In making up the chronicles of the churches of Hyuga, the future historian will doubtless characterize the spring of 1907 as a season of special ingathering, while he will speak of the spring of 1908 simply as a time of marked religious activity. But in either case he will perhaps ascribe the visible results to the special, organized, evangelistic movement known everywhere in Japanese society as "*shuchu dendo*."

Since the *MISSION NEWS* of a year ago (Vol. X. No. 7) published a brief characterization of a similar movement in the province at that time, it may not be amiss, in writing of the work that has recently closed, to make some comparison with that of last year.

In the first place, it is fair to say that the work attempted this year was broader in its scope than last year. Then the movement was confined to the three largest centers, while this year continuous meetings of three days or more were held in four places, three in independent or Japanese-supported churches, and one in a mission-supported church, while single meetings were held in some

five other places. It was, therefore, while coming far short of our ideal for such a work, much more of a provincial movement than that of last year and better calculated to advance the interests of the Kingdom in the field as a whole.

The first campaign was in Hososhima, the nearest point of access for the three special workers who came down from the north. Here the soil was virgin, as the place had been passed by in the special effort of the previous year, which was partly an advantage and partly a disadvantage. The disadvantage lay in the fact that the nature of the work contemplated had been imperfectly understood and the field consequently inadequately prepared for a real spiritual work. It was therefore a hard fight and yet not a fruitless one. Nine new converts were baptized and better still a new spirit of church enterprise was inculcated in the Christians, which should result in better things for that church, especially as they come into their new house of worship which is now all but ready for dedication.

The next battleground was Obi—courageous, large-hearted Obi—as one must speak of that devoted company of Christians, after a few days among them. Here various hindrances were met, quite sufficient to account for the failure to obtain greater results. But the Christians were faithful. Every morning they came together to pray, they prayed to achieve results and they worked to achieve results. One must know something of the sacrifice and of the heroism that is incarnated there before he can appreciate Obi. The devoted pastor, Takenouchi, has been making a fight with death for a year past; he has sounded the depths of sorrow in the death of one of his children; he has struggled manfully against poverty to give his large family the best, and yet in it all he has never for a moment lost his faith, but, seconded by his equally heroic and efficient wife, he has prayed and labored incessantly for his little flock of Christians, with the result that while

in many places large numbers of the new converts have speedily dropped away, of the thirty or more taken into the church at the close of the special meetings last year, the faith of all but two or three has held firmly, and the gain in spiritual power has been great.

Another result was the attainment of financial self-support. They lose their beloved pastor—his disease has more and more got the upper hand and now he must devote all his energies to fighting it—but they are earnestly looking for a successor and their words of high purpose at the special service to celebrate their attainment of independence, were words of courage and determination. Thirteen new Christians were baptized here, four of them mothers with babes in arms, a sight as novel as it was touching.

The next place—Miyakonojo—was a place where large things were planned for, large things were attempted, but extraordinary weather intervened to prevent large attainment. Only seven were received here, though as many more registered their decisions. But the chief event was the dedication of the fine new church building which stands as a monument to the faith and sacrifice of Mr. Clark, who has done everything to make the church possible. Also to be mentioned is the convening of the Kyushu *Butei* (Association) and the ordination of Pastor Okamoto in connection with the meetings. Miyakonojo church has a great field and a great responsibility, and as all are but children in the faith, we are not without some apprehension for the future.

Last of all is Miyazaki—only a three days campaign this year and but seven converts resulting. Nothing great was planned for, nothing great achieved, but a gain nevertheless. With this last series the month's work in Hyuga closed.

To sum up results, we have gained in accessions to the churches, a little more than a third of the number recorded last year, but in the general working effi-

ciency of the churches we trust there has been a substantial gain in every place reached.

C. B. OLDS.

Some First Impressions.

Even after hearing many times that Japan was a land of contrasts, I am still, after seeing them for a month, finding new ones every day. Beauty and squalor; artistic decoration and care, opposed to wretched disregard and neglect of much very essential from a sanitary standpoint, is ever before one. You are charmed with the almost affectionate care bestowed on the trees, even to the extent of going over the branches of the pine-trees and picking out any dead needles, as we were told was done in some of the temple grounds. The landscape gardening in some of the parks and gardens goes far beyond anything of the kind that I have ever seen before.

What delights me most, however, is the children, with their happy and bright faces, dressed in their gay *kimono*, walking, and running on their seemingly clumsy wooden clogs. Everyone seems to love the children, to judge from their gentle and affectionate care of them. I have many times seen old and ugly men work hard that they might be rewarded by a smile from some stranger baby, and many a father have I seen gently caring for and amusing his small son or daughter. There is also much courtesy shown the women in the street cars. I have rarely seen a woman stand for any length of time, even in the crowded cars.

The startling mixtures of European and Japanese costumes are an ever new source of amusement, but it is only the men who wear the foreign dress or semi-dress, as it often is. I have yet to see a Japanese woman here in the streets of Tokyo, in anything other than her native costumes.

But what seems to me the saddest of the sights I have witnessed, was at the temple of the Goddess of Mercy, at Asakusa, where at almost any time of

any day, crowds may be seen passing in and out. I have been in other temples here, but at this particular one unusually large crowds come, and the men and women in the midst of dingy and uncleanly surroundings, partly caused by their encouraging the presence of flocks of doves throughout the temple, would, after offering their gifts of money, try to attract the goddess' attention by clapping and rubbing their hands. The importuning which some would not rest without, as though they must find peace and help before they left, was most pitiful, and yet this very acknowledgement of a need for help from some power outside and greater than themselves, is in itself a hopeful sign. Little children came in gaily, threw their *rin* (coin) into the great receptacle, clapped their hands and bobbed their bodies; while strong men and women prayed earnestly, and many an old man and woman implored the granting of some petition.

On every hand are evidences of change, showing that Japan is truly now in a transitional period of its career.

GRACE HANNAH STOWE.

Getting Adjusted—A Student Missionary.

First of all a call, seemingly one that could not be refused, to a work for which she had always felt herself unsuited, and therefore to a work impossible to her. This call coming at first in a more attractive way than such calls usually come, gave her a term of residence among a people of such absolute difference that they seemed in a different world.

With almost no time to study and with no natural ability to pick up knowledge quickly, she was left an onlooker of this great crowd of beings, who jabbered and chattered a language, to her as unintelligible as that of so many sparrows. All her life must and did center in the few of her own kind, around her—and in memories.

Then the real call came; for unfitted as she thought herself, there seemed to be some places in this strange country where she was needed and wanted.

The struggle, the decision, then the real student life began. Again ties must be broken, a new home entered and new faces, new ideals, new problems must be met, and an effort to understand and enter in must be made.

A year of nerve-trying, digestion-destroying study on the most difficult language on earth, then a new break, this time to what promised to be a more permanent abiding place. Hope and fear struggle for mastery, hope that she at last may begin to find her way a little within the strange circle and touch for her Master's sake, a few of its members hitherto strangers of a strange tongue—and to those who have never tried it the depths of that sentence will still remain unfathomable—and fear of herself.

Then began the unceasing effort to pick up new threads; to hold to old ones; to get away from self; to try to overcome lonely hours; to try to feel "belonging," tho the "where" might still be uncertain; to answer as many of the numerous calls as possible and yet leave time for necessary duties of her leisure hours, and most of all to unflinchingly crowd out everything that interfered with study hours.

There must be certain social duties, recreation moments, correspondence, a line of reading, all these necessities for a wholesome, all-round, physical, mental and spiritual life.

So the year goes and another is entered. This time a less lonely background is a fact to be grateful for. The study must go on the same, the teaching hours increase, calls become more numerous, leisure hours decrease and in the same proportion the "must be done" things increase during those shortened leisure hours, even tho tired body and brain call for relaxation and restful change. Resisting the desire to enjoy the newness of a magazine, write a

letter, indulge in housework or some other pleasurable thing, hours of study must be held strictly to, pushing aside as far as possible the desires and demands of other things.

Teachers of both sexes are sought, hoping thereby to gain a slight knowledge of both tongues.

To begin explaining the Bible in Japanese, practicing on the poor, long-suffering servants, is apart of her self appointed task. To work for hours over "ji" (Chinese characters), only to find the next week that they were only temporarily hers, is among her disappointments.

Day after day thus goes by, half days being given to English teaching, which instead of strengthening the desired language power, only weakens it. She with not enough Japanese to give her free entrance into the inner lives of those she longs to touch, and they with not enough English to respond adequately in her native tongue! The longed for power even yet only a vision! Is it worth all the effort it takes, day after day, to keep before her an ideal which seems almost, if not quite impossible of realization? A voice seems to reply, "You have not chosen me but I have chosen you."

Is there no joy in being "chosen"? Are there no bright spots along the way of the "sent"? Is there no pleasure in attempts to fulfill the Divine Mission, feeble as those attempts may be?

Yes, many times yes! Above all the moments of disappointment and unfilled longings, rings the assurance "I know in whom I have believed;" so with a prayer for daily strength, calmness and faith, trusting only in "Him whose grace is sufficient," she looks forward to an increasing pleasure and even hoped for efficiency, in doing His service.

MUMEL.

Shin-Ai Sunday-school.

The Shin-Ai Sunday-school, in Kyoto,

was organized by Mr. and Mrs. Curtis, and even after they went home for their vacation, it continued to fill their rooms to overflowing, until the house was needed by another family. Later a little printing office was bought and remodeled, and in that the school has found a permanent home, being now recognized as a part of the station work.

In the school have grown up to Christian womanhood, a class of girls who were early formed into a Sunshine Society, later becoming a Christian Endeavor Society. From this class have gone out twelve teachers in Sunday-schools, one being now a pastor's wife, and two others, kindergarten teachers. At present a similar class is being developed, from which we hope as good results.

The corps of nine teachers, with the exception of the Bible-woman and myself, are all Doshisha students. We have no specially new methods in the school, but find that a chart covering a record of six months, with thermometer-like markings in red ink, to show attendance, and in black, to show contributions, is interesting the children.

Two children are chosen each Sunday to be helpers for the day, to welcome new comers, tend the door, give announcements, distribute cards or papers, and to serve in any way possible. The school has gained much in orderliness under this regime.

The children decide how their contributions shall be used, and often accompany one of the teachers in carrying a gift of eggs, fruit, charcoal, rice, or vegetables, to sick or poor people. A few weeks ago the little girls had great pleasure in presenting to a poor family a quilt which they themselves had made.

The school is pre-eminently for children; with the exception of a few grandmothers, there are scarcely any over the age of fourteen.

On Sunday afternoons the teachers meet to study the next lesson and to talk and pray over the problems of the school.

A pleasant but unsought, bit of testi-

mony came once from a teacher in a day school, who came in at close of the session one Sunday. He asked if he might know what was taught there, as he had noticed that the children who attended Sunday-school were the best behaved pupils in the day school, and he would be glad of any information on the subject.

Three schools similar to the Shin-Ai, are carried on in Kyoto, under the care of Mrs. Davis and Miss Denton, with teachers from the Girls' School; there is another in the Factory District. Mrs. Gordon and Mrs. Learned also have large Sunday-schools under their direction. All of these are in addition to the regular church Sunday-schools.

ELLEN EMERSON CARY.

How Can the Y.M.C.A. Best Help the Church?

(1). By acting as the "half way" meeting place between the church and young men. Whatever the theories explaining lack of interest in the church may suggest, a study of the field for fifty years has proven that the mass of young men remain away from the church, because of misconceptions regarding it, and because of lack of point of contact with the church after young men reach the age of adolescence. More than 75% of boys in America break away from the Sunday-schools and other influences of the church, when they come into their teens. It is to conserve this mass of manhood by holding it in touch with the church, through the gymnasium, the social life and the other activities of the Association, that this special agency exists. (2). By interesting and training young Christians in special social service. There is no question but that the present movement among Christians in the direction of social betterment, is doing much to rehabilitate the church with the masses. (3). The Association can help the church by correlating the united efforts of the various churches in behalf

of young men. This does not mean that any church must surrender its privilege of doing what it thinks itself called to do alone. It means that the Association may serve a large need by acting as a clearing house for certain common interests. The equipment of the Association can not be duplicated by each church, but each church may use it for the carrying on of its own work. For example, the Association may become the center for the various church clubs of boys, of older men, of committees, of pastors. Sunday-schools may have their athletic meets, or their socials, in its building, young peoples' societies may rally there, union social and religious meetings may be held there, and the large hall may be used for large special, evangelistic meetings. (4) The Association can help by exposing young men to the personal influences of pastors and church leaders, by providing a neutral meeting ground for the two classes, by introducing young men to such church leaders, and by helping to create a desire in the minds of young men to seek the help of pastors. (5). The Association can aid the church by helping to popularize Christianity among the masses. This is largely done by the spirit of service shown in popular work, like army work, work for shop-boys, etc., but also by the spectacle offered by so-called secular agencies of the Association. A famous general in Manchuria said to me, "I have had a Bible for ten years, but not till I saw this practical exhibition of the true spirit of Christianity did I ever realize what it really meant. I shall study my Bible hereafter!" Much growth in numbers and in spirit, will come to the church in Japan, with the larger resources of money that the widespread popularization of Christianity will bring. (6). The Association serves the church by standing in the community as a monument to the essential unity of Protestant Christianity. There is no record of the sects of Buddhism or of Roman Catholicism uniting in such a harmonious brotherhood as is

afforded by the Y.M.C.A. I believe this one thing is what Arch-Bishop Ireland had in mind when he said that the only thing in Protestantism which the Roman Church envied, was the Y.M.C.A. (7). The Association may help the church by occupying the entire field of opportunity for work for young men. It must study the field, investigating the number, conditions, temptations and needs of all classes, and the best way to meet those needs. It must become a specialist in this field. It must train the required leaders, secure equipment and discover the best way to use it. It must carry on a forward movement all along its line. This advance should take place in the student department, in increased efficiency in Bible teaching and religious meetings and in providing Christian hostels. The work of the city association must be strengthened, especially in securing better secretaries and in providing more adequate equipment. The army department in Tokyo, is especially efficient at present, but the great door in Manchuria and Korea must be entered and branches started in several new divisions. But not alone should there be an advance along present lines; there should be early beginnings in the work for boys, for the industrial classes, for railway employees. The Association should also develop within, along the lines of athletics, social service and technical education. (8). The Association can help the churches, especially at this time, by emphasizing to young men the cardinal doctrines of the Christian church, viz., the fatherhood of God, the deity of Christ, the office of the Holy Spirit, the consequences of sin, the sufficiency of Jesus Christ as a personal Savior. It can also greatly help by emphasizing the need of public confession of faith, of baptism, of uniting and working with other believers, and the necessity of cultivating the means of grace, such as Church attendance, prayer, Bible study and meditation.

G. S. PHELPS.

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ANNUAL REPORT

of the Work of the

Japan Mission —————

. . . of the *American Board*

1907-1908

A Special Edition

of

MISSION NEWS

July 13, 1908

Kobe Japan

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WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD
IN JAPAN.

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KOBE, JAPAN, JULY 15th, 1908.

No. 10.

ANNUAL REPORT OF THE JAPAN MISSION OF THE AMERICAN BOARD, FOR THE YEAR ENDING APRIL 30th, 1908.

PREPARED BY

REV. SCHUYLER S. WHITE.

A WORD TO THE READER.

While there is no longer any organic connection between the American Board Mission and the Churches comprising the Kumi-ai denomination, the latter having undertaken the support of thirty-nine of those which were financially dependent upon the Mission, leaving only about forty churches or preaching places still under its care, yet the work of the two bodies is necessarily so interwoven that any review of that of the Mission will naturally include a survey of the progress of the denomination as a whole. This is the more so because several of the missionaries are corresponding members of the Home Missionary Society and open to its call for evangelistic work, and, an increasing number, members of local churches in the work of which they have an active part in various positions. Indeed as the formal relation has been severed, association in the carrying on of the work may be said to have become more intimate, as one sign of which may be noticed the presence at the last annual meeting of the denomination, of two members of the Mission as delegates from local churches.

It should be borne in mind, therefore, by all who read this report, that while there is thus the most cordial co-operation between the two bodies in all Christian work, the Kumi-ai Church is an entirely independent and self-supporting organization. It has indeed the honor of having been the first to become so, and hence has become a strong inspiration to all other denominations toward the attainment of a similar position by themselves.

POLITICAL CONDITIONS.

Politics and Religion Interactive. A few words in regard to political affairs will not be out of place, since the two realms of politics and religion in their mutual interaction, exert a great influence, the one upon the other, either to help or hinder progress. In the domestic sphere advance has continued steadily along political and economic lines as laid out at the close of the war with Russia. While there have been expressions of discontent at increasing taxes and the financial policy of the government, the nation as a whole seems to have recognized the inevitableness of the course laid out, if the Empire is to continue in the position it has attained as a first-class Power. Financial stringency following upon the panic in America, continues, in some degree, and is not without its effects upon contributions to churches and charitable organizations.

Corea, to all intents and purposes, become a part of the Empire of Japan, has, owing to this fact, at length entered upon a period of comparative tranquillity and development in all lines of progress.

Foreign Relations. When we turn to foreign relations we find that the sky has, at times, not been free from clouds which cast a shadow over the country, notably the continued hostile attitude of a small section of the western part of America towards the people of this land. The bearing of this upon the attitude of non-Christian Japanese towards Christian workers from the West, and the religion they represent, will be readily seen, while the Japanese cannot understand this attitude in Christian America, they have come to realize that it is limited, for the most part, to a small section of the nation, and can have no permanent influence in interrupting the friendly relations between the two countries. But still it cannot fail to affect unfavorably their thought of the religion

and people of the West. Towards the removal of distrust and suspicion on both sides, the Mission has been honored in the valuable work of Dr. DeForest during his furlo.

Japan continues to feel strongly that she has a great mission to fulfill in the East, as the standard-bearer of civilization and helper of her neighbors in moral development and progress towards national consciousness. This high destiny to which they feel called, is a powerful influence in the progress of the nation towards the highest and best in the moral life.

SOCIOLOGICAL WORK.

Okayama Orphanage. One of the most important institutions to be mentioned under this head is the Orphanage at Okayama, with its record of more than twenty years of making the most unpromising children into Christian citizens. During these years no less than two thousand children have been helped to a higher life. Concerning the past year the report says, "of the eight hundred and twenty-five children received from the famine region two years ago, four hundred and eighty-six were returned to their homes. The total number of children now being cared for is seven hundred and twenty-six."

The printing department, long a feature of the plant in Okayama, has been moved to Osaka, and twenty of the older boys assigned to that work. The year closes under two depressing shadows, a debt of over *yen* 70,000 and Superintendent Ishii's serious illness. Notwithstanding strenuous efforts to secure funds, the debt bro't over from famine relief work, receives an added increment monthly, because of the hard times, and there is no prospect of immediate relief, except that furnished by the heroic faith of Mr. Ishii, who, prostrate in his sick room, confidently asserts that a way will be found out of the difficulty before the year closes. While his health seems somewhat improved over its condition a month ago, it is feared that he is suffering from an incurable disease and that his years, if not his days, are numbered. But he resolutely refuses to succumb and goes as far as his physicians will allow in personally directing the concerns of the Orphanage."

Hanabatake. This Social Settlement work, has continued to

prosper and grow. In the Fall a hospital for sick poor, capable of receiving eight persons, was opened. That this work for the outcast is appreciated in the city, is shown by the fact that the Japanese have contributed over *yen* 2,000 for this building.

The dispensary continues its ministry of healing three afternoons a week, the daily average number of patients being thirty-eight. Another evidence of growth is the fact that the medical work now costs *yen* 120 a month, instead of *yen* 50. The school work has enlarged and is proving its value in that district of the city. The industrial department earned *yen* 100 during the year, besides furnishing valuable training. Evangelistic work in connection with the institution, has been carried on faithfully with encouraging results.

Matsuyama Factory Girls' Home. This Christian home established to save some of the factory girls from the many evils connected with their life, is a unique work and one having widely reaching effects. It gives to girls of the lowest class of society the influences of a pure home and some degree of education, who but for this would receive no impulse towards better things. Those in charge keep in touch with the girls, even after they leave the Home. Thus its influences follow them and thru them ever reach an increasing number. The work is highly appreciated by the factory officials, who give a monthly contribution to it and permission to the workers to visit and hold meetings with the girls living in the three factory boarding houses.

Even those who at first bitterly opposed it have come to see its good results and now cordially welcome it. As the benefits of the Home become known applications for admission constantly increase and are now far beyond its capacity, fifty or sixty having been turned away. Thus the work is meeting with growing success and calls loudly for contributions, that room may be provided to receive those who are desirous of coming into the Christian atmosphere of the Home.

Matsuyama Night School. Since the last report, three years of high school instruction has been added to the education which this school is furnishing to those who would otherwise grow up in ignorance. The enrollment is now one hundred and thirty. The intellectual education, however, is but a small part of what they receive. In the words of the report, "probably not one of these many boys and girls would have been bro't to Christ or lifted at all above the very low level of their start, without the help given them by the Night School. The change in con-

duct, mental ability, character and ideals, from the rough, ignorant boy or girl who enters, to the Christian young man or woman of several years later, is a wonderful proof of the power of Christian education."

Another of its graduates, making the second, has just come back, after a course at Kobe College, to be associated in the work as a teacher. The institution is greatly in need of more room and a larger number of workers.

EVANGELISTIC WORK.

Continued Encouraging Results. The progress of Christianity during the year under review has been hardly if any less marked than in the previous one. The work has gone on along the same lines of activity, with as encouraging results. The same openness to hear and receive Christian teaching seems to exist thruout the country. The special form of effort known as "*shūchū dendō*" (concentrated evangelism) inaugurated by the denomination two years ago, has proceeded with no less enthusiasm on the part of the workers, and with as visible results in additions to the churches. It has been carried on in connection with larger churches and in a larger number of cities and towns. Owing to the great success which has attended this method of work, it has been imitated by other denominations and during the past Winter even the Buddhists have inaugurated a similar movement.

The Annual Meeting of the Kuni-ai Churches held at Osaka in the Fall, did not fall a whit below the high standard of recent years. Indeed a deeper spirit of consecration seemed to pervade the sessions. As at the two previous meetings, a large sum, later increased to *yen* 2,000, was raised with enthusiasm, to carry on the "*shūchū dendō*" or forward movement. A rapprochement was effected between the Kuni-ai organization and the Dōshisha which is an earnest of increased efficiency and progress for the denomination, bringing the school and the churches into mutually helpful relations once more. That the growing responsibility of the nation is appreciated by the Christians was evidenced by the large place which the evangelization of their nationals beyond the seas had in the discussions and in a

practical way, in the plans for work in Corea. A notable instance of this was the appointment by the Woman's Foreign Missionary Society, organized at Kobe last year, of its president, Miss Watanabe, to be the first missionary worker in Corea for the coming year. She resigned a position as teacher in Kobe College to respond to this call for service.

The Home Missionary Society is carrying on work in two places there, Seoul and Ping Yang, where there are already small bodies of Christians. The number of independent churches has been increased by four during the year, making fifty three in all, leaving thirty-six still dependent upon the Home Missionary Society. The special evangelistic efforts, increasing rapidly the membership of the churches, and constant pressure from the Society are hastening them all on towards self-support.

Special consideration was given to the case of the Niigata church, province of Echigo, long without a pastor and labouring under many difficulties. The denomination has now taken up the work and is pushing it with great energy, thus bringing new hope and courage to the Christian forces in that city. The new pastor is a representative of a large class of men in the Kumi-ai body, of large attainments, not especially educated for the ministry, who are being induced to take up direct evangelistic work. This is a movement of great interest and likely more and more to bring men of power into the service of the churches. In this connection may be mentioned the ordination of Mr. Imaoka as pastor of Hyogo Church, Kobe, significant because he is the first graduate of the Tokyo Imperial University to enter the ministry. As reported in *MISSION NEWS*, this year also saw for the first time, a son of one of the Kumi-ai pastors consecrated by ordination, to the same work.

A New Center. Since the last Report, Sapporo Station has been divided in the interests of the work, and Mr. and Mrs. Bartlett have taken up their residence at Otaru. This is a bustling seaport, larger than Sapporo, but lacking the intellectual and refining influence of the latter. The churches number seven, five Protestant, a Greek and a Roman Catholic, but none of them is strong, either in numbers or financial ability. The position of the city as distributing and shipping centre for the northern island, renders it increasingly important as a field for religious activity, but the Christian force is entirely inadequate to the calls made upon it. The Kumi-ai church is financially dependent upon the Mission, but growing in membership and strength, and pressing

towards self-support with a fine spirit. The missionary family has entered upon the work there with great enthusiasm and finds itself indeed much embarrassed by the multiplicity of openings.

The Special Movement. For the sake of any who may not be familiar with recent work in Japan, perhaps a few words should be said in explanation of the term "*shūchū dendō*." Centers are selected, last year some twenty, where there are already churches. Then, following the example of Christ, who "sent them two and two before his face into every city and place whither he himself would come," pioneers are sent ahead to prepare for the work. The local workers have already been engaged in getting the church ready for the movement, daily prayer meetings being maintained from first to last. Now with this addition to their numbers, a regular campaign is organized, of personal work, house to house visitation, Bible instruction, individually and in classes, thus preparing the way for those to come. After this has gone on for ten days or two weeks, several pastors of reputation and long experience, from the large cities, arrive on the scene. Then for an equal period, work is carried on vigorously to bring the inquirers to decision and to create new ones. To the forms of activity previously mentioned is added the nightly preaching service which is always largely attended, giving, as it does, the people of these towns the opportunity to hear the best pastors in the denomination. Of the two thousand one hundred baptisms during the year, probably one half may be credited directly to this movement. A few instances will give an idea of the character of this work.

Niigata

Special evangelistic meetings were held in connection with the Niigata church in December. It was the busy season for both students and business men, the former having examinations, the latter, the settlement of their accounts. "But," to quote from the report, "such is the reputation of Mr. Ebina as a speaker that the school authorities gave word for the students to turn out in a body in school hours, so he addressed an audience of over a thousand young men. In like manner the Governor ordered out the officials." Such a thing in Niigata is unprecedented, for the people of Echigo have been especially prejudiced against Christianity and strong in their opposition to it, ever since the Mission Station was opened there, twenty five years ago. This is an example of the changed attitude towards Christianity which is being manifested more and more widely thruout the country, and gives hope of more rapid progress in the immediate future.

Hyuga

These special meetings were held in a half dozen centres in the Hyuga field, which, being in the Southern island, is most remote from the large cities and their influences, and hence backward in Christian progress. Not only did they result in large additions to the churches, but also, as the report says, in "a very noticeable development in the faith, earnestness and power for effective work, on the part of the Christians."

Especially noteworthy were the meetings held at Takakashi in Okayama Ken, where, as a result, ninety-seven united with the church, and a great impulse was given to its work, quite a number of influential men being bro't into its membership.

Kyoto

In the city of Kyoto the Heian and Shijo churches united in a campaign, resulting in great blessing to them. Eleven pastors and evangelists participated in it. Two meetings were held in the City Assembly Hall, and simultaneous meetings nightly at the two churches. Great interest was awakened. To quote one instance, "one person telegraphed to a business man in Tokyo, 'come home at once, no matter what you are doing, very important.' The man was surprised, on reaching Kyoto, to find that he was summoned to attend religious meetings, but he was among those who decided to be Christians; one of the first things he did was to go to a town about forty miles distant, where he used to live, his object being to thank a former teacher who, a score of years ago, used to urge him to be a Christian, and spoke words that he had never been able to forget, altho until now, he had not followed them." Soon after these meetings ninety-eight persons were baptized in the Heian, and sixty-eight in the Shijo church, while many inactive Christians were aroused and bro't back into the service of the churches. I will close the record of

Ayabe

this form of work with a reference to that at Ayabe, also in the Kyoto field. The meetings were held there early in January and the church celebrated its reaching self-support on the 12th of that month, by the reception of eighty-six new members. In the words of the report, "These new members took up all the room, seated on the floor of the little church, so that the old members had to sit in the small gallery, or stand looking in at the windows. Most of these new members were female operatives in a large silk filature which employs about eight hundred hands, and whose superintendent is an earnest Christian man. The pastor has held four meetings in this factory each week since last January, two meetings to

teach and train the new converts and two for the nearly one hundred inquirers."

Japan not yet Evangelized. While this movement is being carried on with such pronounced success, and large numbers are being added to the churches, it would be a grave mistake on the part of the reader, to conclude that Japan is nearly evangelized and the need for missionary work here almost past. To show how far this is from being the fact, I can not do better than to quote from the words of Dr. Davis, in regard to the Kyoto district. "The saddest part of the report of the Kyoto field, is the record that thirty years after we have entered this field, the larger part of it is untouched. The great rich Yodo river valley, in the south, is not being touched or worked at all, save as the Shijo church and Methodists are carrying on weekly meetings at Fushimi. The region west of Kyoto, extending to the Japan Sea, ninety miles distant, has in it only three Kumi-ai and one or two Episcopal workers. On the east is Shiga Ken, embracing the rich Lake Biwa basin, with a population of 800,000 and more than 1,200 towns and villages. There is no foreign missionary in the province and only seven or eight Japanese workers all told. The great mass of the population is as unreached and untouched as it was thirty years ago. How many more generations of these millions about Kyoto, must pass away without hearing the Gospel? One generation has already gone since we entered the city."

An even sadder thing, as the writer makes up this report, is the thought that any one of several other names from among our Mission Stations, might be substituted for Kyoto, in the above quotation, and the description still remain true to the facts. In Echigo there are scores of unevangelized towns and villages on every side, and only a handful of workers. The same thing is true of other provinces. With all this work waiting to be done and the time ripe for it as never before, our funds have been reduced. Not only has it been impossible to take up any new work, but the reports from the stations tell of 'an out-station closed' here, a 'Bible woman dismissed' there, a 'total lack' of funds for touring, 'work which was begun last year discontinued for lack of funds to adequately carry it on.' Hence two questions which close the Kyoto Station report, should be pressed home to the minds and hearts of the constituents of the Board in America. "Are we to have no funds to open work in new places among these waiting millions? Must the

mission cease active evangelistic work while there are thirty or forty millions in Japan who have never heard the Gospel?"

Preaching and Touring. It goes without saying that preaching and touring constitute a large part of the missionary's work. These features have been prominent in the work of the different stations during the year, the latter limited only by lack of funds. The value of this work can not be over-estimated for the help it brings to weak churches and small bodies of Christians isolated in distant places, to say nothing of its value in helping to reach the otherwise totally untouched masses, with the message of the Gospel. Preaching at the various station chapels and frequently in the churches with which the missionary is associated, forms no small part of his service in the general progress of the Kingdom.

Bible Teaching. Much of the missionary's time is given also to teaching the Bible directly, either to individuals or in classes. No work is more fruitful in results. Even when it is the English Bible that is taught, and at first many, if not most of those who attend, do so for the sake of the English, they generally come in the end, to study it to gain a knowledge of the truth it contains. The number of those thus led to become Christians cannot be computed. The lady missionaries have a large share in this important work. The Japanese pastors also recognize its great value and engage in it as their time allows. One class of this nature, of especial interest, is reported in Tottori. The pastor conducts a weekly Bible class at the house of the chief judge of the court. It has been attended by fifteen or more of the most prominent men connected with the court in that city.

Sunday-school Work. During the past year this form of work has come into even greater prominence and made great advance. It is coming to be recognized more and more by pastors, as well as other Christian workers, how very important it is for the future growth of the churches. The writer of the Miyazaki report says, "The work for the children is far the most important of all the Hyuga work, judged from the evangelistic standpoint." In the different stations many members of the mission are giving much time and endeavor to this form of activity, with results which are most gratifying. Thus a large number of Mission Sunday-schools are not only being carried on, but in several places the entire Sunday-school work of the local church has been put in the hands of the missionary.

Following the organization of the National S. S. Union and to continue Mr. F. L. Brown's work, from which it sprang, Dr. and Mrs. H. M. Hamill came from America last Fall. They arrived in November and spent six months travelling thru the country. They held meetings in some thirty five cities, and gave a great impulse to this movement. The second annual meeting of the Union was held in Tokyo, in April, just at the close of their visit. Delegates were present even from distant parts of the Empire, and a very successful meeting was had. Plans were laid for pushing the work with greater vigor and especially for perfecting a Sunday-school literature.

Special Features. Rapid growth is reported at Kujo Church

Kujo Osaka. The resident membership is now sixty, of whom a third joined during the year. At the May communion thirty-eight more were received, twenty-five of them on profession of faith. A society called the *Kyōyūkwaï* (Friends of Christianity) was formed in the Winter, for those who wanted to inquire further into Christian truth without committing themselves to its reception. Some seventy joined it, and it is from among them that most of the recent converts have come.

**Suma Union
Work**

A chapel work which the Kobe Station carries on at Suma, furnishes an example of fraternal spirit in Christian service, which we should like to see emulated widely. Suma is a beautiful suburb of Kobe, on the shore of the Inland Sea. The native population is hard to reach, but from other places have come in people of means, culture and tolerance, of whom some are ready to encourage such a Christian work. The mission pays the salary of an evangelist, while Christian residents of Suma, members of various churches elsewhere, pay the rent of \$66 a year. Among them is an Episcopalian. This is the only Christian work being done in the town.

The Evangelizing Society whose headquarters are in Okayama, has carried on its work during the year with its usual vigor and success. It

Tōyō Dendōkwaï has a most encouraging piece of work in a town eight miles west of the city. The Bible has been taught

individually to some two hundred persons, of whom fifty received baptism. The funds which support its work are collected monthly by a secret process called *Tenkoku Ginko* (Bank of Heaven), in accordance with Christ's teaching in Matt. 6 : 3, 4. The amount received in this way last year was over *yen* 2,000.

Special Instances of Devotion. Particular mention should

Mr. Yoneyama be made of the devotion of Mr. Yoneyama to the work in Echigo. A native of that province, he put his whole heart into the work there. He refused flattering calls to other fields, tho offered larger salary, better education for his children, and better conditions for health. He preferred to give his life for Echigo. At the time of the special meetings in Niigata, he rendered much valuable service, even to the extent of working contrary to his physician's orders, so that on his return home, he fell an easy victim to typhoid. At his funeral high tribute was paid to his firmness of purpose and high spiritual character by influential men from all over the country. Dr. Greene said of him that with the exception of Paul Sawayama, he was the most pious Japanese he ever knew. Another instance comes from the most southern station, Hyuga. In the town of Tsuma, two of a half dozen Christians, young business men, have worked with a devotion and effectiveness rarely seen. They have paid the rent of a building for meetings and all local expenses. But more than this they have put

Mr. Sugita themselves into the work, especially for children. Last Summer the child of one of them, Mr. Sugita, was taken with several others to an infections disease hospital. As nurses were scarce the latter volunteered to go to care for them. He finally succumbed to the disease himself. His self-sacrifice intensified the interest in the town, among those whose children had been helped by him. Some decisions were made then to become Christians like him. In memory of him they follow the custom of visiting his grave at the close of Sunday-school for a prayer and song service.

Work for Women. This is one of the most important forms of work carried on, reaching, as it does, into the very homes of the people. Thus a strong Christian influence is bro't to bear upon the home-life, constantly working to raise its character. The number of churches without a Woman's Society is probably very small indeed.

Women's Societies In connection with these societies various forms of activity are carried on, in which the lady missionaries have a large share. If there is any philanthropic work to be done, the call is likely to come first to these societies. The public is coming to learn that any good cause can depend upon them for help. Thus thru them the influence of Christianity is extended to the unevangelized. In many of the stations in connection with these societies, or independently, the ladies carry

Cooking Classes on cooking classes. These are not only of value to those who attend, for the culinary instruction received, but also a means of reaching ladies of the highest class of society with Christian influences.

The recent progress of Japanese women is indicated by the following incident. The editor of the largest Christian weekly paper, asked to speak to a Woman's Society, stated that while formerly such requests had been for talks upon various phases of home life, of late they had been for literary and kindred subjects. Women's Societies are not confined to the churches. Almost every town of any size contains such an organization. Frequently missionaries are invited to speak before them, thus having an opportunity to extend their influence still further.

Church Building. This is now a most important feature in Christian work here. In the future progress of Christianity its value is more and more recognized. Since it gives a permanent home to the church, the community comes to regard it as an organization of power and influence. That the Kumi-ai denomination appreciates its growing importance is shown by the fact that a plan for a Church Building Society was submitted to the last annual meeting of the churches in Osaka. Unfortunately at the present time there seemed to be no way of financing such an undertaking, so no action was taken in regard to it. But certainly such a society could play a large part in the more rapid progress of Christianity in the country. No better use could be made of money than to back such an enterprise. This advance can be recorded during the past year, for the following places. In the Hokkaido, at Otaru and Immanuel, in the Kyoto field, at Hachiman, in Matsuyama at Komachi, and in Hyuga, at Hososhima and Miyakonojo.

EDUCATIONAL WORK.

In general the past year has been one of great progress in educational circles. A recent regulation of the Department of Education has just come into force. In accordance with this the number of years of compulsory primary education is increased from four to six. The wide reaching effects of this, in raising the general intelligence of the masses thruout the country, can hardly be over estimated. To accommodate

the larger number of pupils thus created, school buildings have been going up all over the land. Missionaries are frequently invited to speak in these schools, thus having a chance to impress upon the rising generation important truths which can not but bear fruit in after life.

Educational work forms directly a large part of the activity of the Mission. Its members are engaged in it in every form, from Kindergarten to College and Theological School. The value of this work attended with strong Christian influences, can not be computed. Its effects reach deep into society thru the young people thus educated.

The Dōshisha. Under its new president (Rev. Tasuku Harada) this institution has had a prosperous year. Marked success has followed his energy and devotion. Alumni and friends of the school have generously contributed to meet its increased expenses. The 34th year began with the admission of 260 new students, making the present enrollment 806, a considerable increase over the previous year. The faculty has been strengthened by the addition of two members, the school thus reaping some fruit from its own work, since they are both graduates. One of them, Prof. Mizusaki has taken charge of the Economic Department. After studying abroad he entered business. With his first success he placed in Dōshisha as a memorial to those who assisted, him, an endowment of \$400, to be used for needy students. With a spirit of personal devotion he has now resigned a promising business position to take up this work. The other, Dr. Nakaseko, has returned to the faculty after some years, becoming Dean of the Girls' Department. A long felt want in the Theological Department is supplied by Mr. Allchin's instruction in music, two days a week. Intimate relations have been established with the Imperial University thru lectures by Dr. Gulick, in the University Department of Literature and Philosophy, on the "Development of the Religious Ideas of the Bible," and by Prof. Lombard, upon "Shakspere" and "Biblical Literature." During the year seventy-seven were received into the Dōshisha Church.

Kobe College. The most memorable event during the past year, was the dedication of the new building to be used for chapel, library and administration purposes. It is most admirably adapted to the needs of the school. The year closed with the graduation of the largest number in the history of the institution, 41, leaving a present enrollment of 210. An advance has been made in the degree of responsibility put upon the students. In the C. E. Society members of the school have taken

the place of teachers, as heads of the committees, with no loss in their efficiency. The teachers have withdrawn also from active membership in the Literary Society, with the result of added interest on the part of the students. The Student Government Association, too, is having its share in their development. In order to maintain the high standard of scholarship, the grade required for graduation has been raised. At the beginning of last year, a graduate of the Tokyo Gymnastic School came to take charge of that department, and has been doing excellent work. Religious conditions in the school have been most gratifying. There has been a deepening of the spiritual life in the case of a large number. Sixty of the students have reported themselves as decided to be Christians. During the year eighteen have united with the church.

Osaka Baiqua Girls' School. During the year a great change has taken place in the outward conditions at this school. What had been the lady missionaries' home for many years, and the boarding house were sold and the premises vacated in July, 1907. With the proceeds of the sale land has been bought north of the main railroad station, for the site of the two new buildings, *i.e.*, school and ladies' home. The land on which the recitation building stands, has now been sold and is to be given up in July, 1908. While the school has necessarily been greatly inconvenienced for lack of space, yet the work seems to have gone on with no apparent loss. Bible study has a prominent place in the school, and, while it is optional, practically all the pupils attend. The C. E. Societies also are very flourishing. The average attendance of the school has been about 200. All friends of the school will hear with sorrow of the loss which has come to its principal (also pastor of Temma church), Mr. Osada, in the death of his wife, a devoted Christian woman, loved and respected by all who knew her, as was proved in many ways during her long illness.

Matsuyama Girls' School. Its second year as a mission school has been full of encouragement. Eight graduated last March, all but one of them Christians. The number of pupils has increased somewhat, at present being 80. Bible instruction has a prominent place in the work of the school and its strong Christian influences differentiate it from all other schools in the city. After a careful inspection of the girls' schools in Matsuyama by a man prominent in educational circles, he reported that this school is the only one that can be recommended for the training of Character.

Maebashi Girls' School. This school while not under mission control, receives help in teaching from the missionaries. A Christian man, formerly connected with it and so conversant with its history and ideals, has just become principal. With this change the school has started upon a career of renewed prosperity. There were twenty-seven graduates and forty-eight entered with the new year, making the present enrollment 130. More than half of them are in the boarding department, which is a source of special satisfaction, as they are thus brought constantly under Christian influences.

Woman's Evangelistic School. The record of the year shows decided growth and prosperity. The school is rejoicing in the addition to its faculty of Miss Hocking, whose work, however, for the present is the acquisition of the language. The addition of Mrs. Stanford to the faculty brought immediate and most timely assistance as she was fully prepared to take up work at once. The most noteworthy event of the year has been the completion and dedication on April 8th, of the new Theological Hall. The grade of the school has also been raised and a higher course added, for graduates of high schools. The school year has been lengthened and made to correspond with that of the Japanese schools. Provision is made, in the final year, for one term's practical work away from the school. The scope of the curriculum, too, has been enlarged by the addition of several branches. With this new equipment fully adapted to its needs, the school begins its 25th year with fine prospects for growing success in its most important field of work.

Kobe Kindergarten Training School. During the year this school has become a member of the Kindergarten Union, an association of Kindergarten workers, both Japanese and foreign, without distinction of denomination. The first annual meeting was held at Karuizawa in August, 1907. The Union embraces five Training Schools and more than thirty Kindergartens, and has become a branch of the International Kindergarten Union of America. Since the opening of the Training School eleven books have been translated, of which six have been published. At the Domestic Exposition held at Osaka, in 1903, a certificate of honorable mention was received for these books. More money is greatly desired to republish several now out of print and to translate others which are needed by the students in the training class. Altho the number of students entering this Spring was

the largest ever received, only one among them asked financial help. Those who thus receive aid, after graduation, return the money as rapidly as their salaries allow. The graduates of this school are employed not only in Kindergartens carried on in our own Mission, but also in those of several other denominations. Calls for teachers are now coming from Formosa, China and Manchuria. The influence of the school is not limited to the training of students into teachers, but thru them has an ever widening reach in character-building in the many Kindergartens and, indirectly, upon methods used in the public schools.

The Kindergartens. The Tottori kindergarten has come under Mission control during the year, so that the number of these schools now carried on is six. They have in them at present about three hundred children. This work is most flourishing and that it is thoroughly appreciated is shown by the excess of applications over possible admissions.

MEDICAL WORK.

In November the mission were glad to welcome back Dr. and Mrs. Taylor, the latter after an absence of fifteen years. Medical work at the Choshun Hospital, was taken up the first of January, under essentially the same conditions as before. The Hospital is visited by from thirty to fifty patients daily. The number of patients in the Hospital has much diminished. This is accounted for by the increased number of hospitals and better qualified class of Japanese doctors. This fact shows that Japan is constantly making progress along medical as well as other lines.

OBITUARY.

The Mission has been called upon during the year to mourn the loss of one of those longest connected with it. Dr. J. L. Atkinson, of Kobe, passed on to the higher service in February. He had been identified with Kobe Station from his arrival in Japan, a period of nearly thirty five years, so that to say Kobe was to suggest his name to all who knew any thing of Mission work. Joining the

Mission in its early days, in fact, the very year when Christian work could first be openly engaged in, he had much to do with shaping its policy and laying foundations upon which have risen strong churches. During his first fifteen years he made a large share of its history by his evangelistic activity in touring extensively. The work in Okayama and on the island of Shikoku as well, was, in this way, begun by him. His influence was thus extended widely in all directions from Kobe, and during the last dozen years, even more so thru the monthly evangelistic paper, *Morning Light*, of which he was editor. He was also closely connected with Kobe College from its inception, superintending indeed the erection of its first building and since then serving it in different capacities. He sustained similar helpful relations to the Evangelistic School and Kindergarten. For many years as Business Agent he laid the entire Mission under obligations to him, serving its members in any and every way with constant and cheerful faithfulness. While his work was primarily for the Japanese, he had a strong hold also upon the affections of the foreign community in Kobe, for which he did a large service along moral and spiritual lines. He will be missed beyond measure in the work of the Mission, and Kobe is no longer the same place since he has gone.

STATISTICS.

The Educational Statistics and Mission Register cover the year, April, '07 to April, '08. In the case of persons on furlo, unless otherwise specified, the absence covers the entire period. The term "General Evangelistic" is used with the meaning, Japanese preaching and general itinerating work. General Statistics contains the figures which show the work of the Kumi-ai Churches by districts, for the year Jan. 1st to Dec. 31st, '07. In the same table, in parallel columns, are figures which show the work of organized chapels in the same districts, which remain still under the care of the Mission. Mission Chapels whose converts are enrolled as members of local churches, of which there are many, are not included in these figures.

MISSION REGISTER.

NOTE.—Gen. Ev. is an abbreviation for General Evangelistic.
 E. W. " " Education Work.
 W. W. " " Woman's "
 W. Ev. " " " Evangelistic.

K O B E.

*Rev. John L. Atkinson—Business Agent, Editor *Morning Light*, Gen. Ev.

Rev. Arthur W. Stanford—Business Agent, Editor *Morning Light* and *Mission News*, Work for Young Men.

Mrs. Jennie P. Stanford—E. W. Evangelistic School, W. Ev.

Miss Martha J. Barrows—E. W. Evangelistic School, W. Ev., on furlo from July.

Miss Gertrude Cozad—E. W. in Evangelistic School.

„ Charlotte B. DeForest—E. W. Kobe College.

„ Florence Gordon—Assistant Teacher, Kobe College.

„ Julia C. Hocking—E. W. Evangelistic School, in Tokyo for study.

„ Mary A. Holbrook—E. W. Kobe College.

„ Annie L. Howe—Kindergarten Training.

„ Olive S. Hoyt—E. W. Kobe College.

„ Anna H. Pettee—Assistant Teacher, Kobe College.

„ Susan A. Searle—E. W. Principal of Kobe College.

„ Grace H. Stowe—E. W. Kobe College, in Tokyo for study.

„ Mary E. Stowe—E. W. Kobe College, in Tokyo for study.

„ Eliza Talcott—E. W. Evangelistic School, W. Ev.

„ Elizabeth Torrey—Teacher Music, Kobe College.

Mrs. Amanda A. Walker—E. W. Kobe College.

K Y O T O.

Rev. Otis Cary—E. W. Dōshisha and Gen. Ev.

Mrs. Ellen M. Cary—W. Ev. and Sunday School.

Rev. Jerome D. Davis—E. W. Dōshisha, Gen. Ev.

Mrs. Frances H. Davis—W. Ev. and Sunday School.

Miss Mary F. Deuton—E. W. Dōshisha.

Rev. Morton D. Dunning—E. W. Dōshisha, Editor *Mission News*, on furlo from March 15.

- Mrs. Mary W. Dunning—W. W., on furlo from March 15.
Mrs. Agnes D. Gordon—Kindergarten, Sunday School.
Mr. Dana I. Grover—Teacher Dōshisha, on furlo.
Rev. Sidney L. Gulick—E. W. Theol. School, Gen. Ev.
Mrs. Cora F. Gulick—W. W.
Rev. Dwight W. Learned—E. W. Theol. School, Literary Work, Mission Sec'y and Treas.
Mrs. Florence H. Learned—Kindergarten, Sunday School, W. Ev.
Miss Grace Learned—Teacher in Dōshisha.
Rev. Frank A. Lambard—E. W. Dōshisha.

MAEBASHI.

- Miss Fanny Griswold—Teaching, W. Ev.
Rev. Hilton Pedley—Gen. Ev., on furlo from June.
Mrs. Martha J. Pedley—Teaching, W. W., on furlo from June.

MATSUYAMA.

- Miss Cornelia Judson—E. W. Girls' School, Night School, Sunday School.
Rev. Horatio B. Newell—Gen. Ev., on furlo from June.
Mrs. Jane C. Newell—W. W., on furlo.
Miss H. Frances Parmelee—Factory Girls' Home Work, W. Ev.
Rev. Chas. M. Warren—Gen. Ev.
Mrs. Cora K. Warren—W. W.

MIYAZAKI.

- Rev. Cyrus A. Clark—Gen. Ev.
Mrs. Harriet G. Clark—W. W., on furlo.
Rev. C. Burnell Olds—Gen. Ev.
Mrs. Gemvieve D. Olds—W. W.
Miss Julia A. E. Gulick—W. Ev.

NIIGATA.

- Rev. Edward S. Cobb—Gen. Ev.
Mrs. Florence B. Cobb—W. W.
Rev. William L. Curtis—Gen. Ev.
Mrs. Gertrude B. Curtis—W. Ev.

OKAYAMA-TSUYAMA.

- Miss Alice P. Adams—Hanabatake Settlement Work.
Rev. James H. Pettie—Assisting in Orphanage, C. E. Work and Gen. Ev.

Mrs. Belle W. Pettee—W. Ev.

Rev. Schuyler S. White—Gen. Ev.

Mrs. Ida M. White—In Tokyo for Children's education, E. W. Aoyama Girls' School (Meth), on furlo from July.

Miss Mary E. Wainwright—Gen. and W. Ev., returned in Nov.

OSAKA.

Rev. Geo. Allchin, Gen. Ev., Music, Supt Building Work.

Mrs. Nellie M. Allchin—W. W.

Miss Lucy E. Case—E. W. Baikwa School, on furlo.

Miss Abby M. Colby—E. W. and Music, Baikwa School.

Miss Mary B. Daniels—W. W., on furlo.

Rev. Wallace Taylor—Medical Work, returned in Nov.

Mrs. Mary S. Taylor—W. W. Work, returned in Nov.

Miss Elizabeth Ward—E. W. Baikwa School.

SAPPORO-OTARU.

Rev. Samuel C. Bartlett—Gen. Ev., E. W. Gov't School.

Mrs. Fanny G. Bartlett—W. W.

Miss A. B. Chandler—Substitute for Miss Daughaday.

Miss M. Adelaide Daughaday—W. Ev., Bible Class Work, on furlo.

Rev. Geo. M. Rowland—Gen. Ev.

Mrs. Hellen A. Rowland—W. Ev.

SENDAI.

Miss Annie H. Bradshaw—W. Ev., Bible Class Work, on furlo.

Rev. John H. DeForest—Gen. Ev., on furlo.

Mrs. Elizabeth S. DeForest—W. Ev., on furlo.

TOKYO.

Rev. D. Crosby Greene—Gen. Ev., Publication Work, on furlo from March 18.

Mrs. Mary J. Greene—W. Ev. and Music.

TOTTORI.

Rev. Henry J. Bennett—Gen. Ev.

Mrs. Anna J. Bennett—W. Ev.

EDUCATIONAL STATISTICS.

INSTITUTION.	PLACE.	CONTROL AND SUPPORT.	Year of Founding.	Enrolled last year.	Graduated this year.	Enrolled this year.
Glory Kindergarten	Kobe	Mission	1889	64	29	64
Airin "	Kyoto	"	1892	55	28	55
Imadegawa "	"	"	1897	55	16	55
Maebashi "	Maebashi	"	—	41	23	45
Hanabatake "	Okayama	"	1906	32	13	25
Tottori "	Tottori	"	1906	40	22	41
Kindergarten Training School	Kobe	"	1889	16	6	16
Woman's Evang. School	"	"	1884	24	4	21
Night School... ..	Matsuyama	"	1891	138	—	130
Factory Girls' School	"	Japanese, Mission Assists	1900	60	—	34
Hanabatake Primary School	Okayama	Mission	1896	85	6	81
" Night School	"	"	1903	24	—	29
Kobe College and Academy	Kobe	Mission and Japanese	1875	210	47	210
Matsuyama Girls' School	Matsuyama	Mission	1886	73	8	80
Baikwa Girls' School	Osaka	Japanese, Mission Assists	1878	203	35	200
Maebashi Girls' School	Maebashi	"	1888	140	27	130
Dōshisha Girls' School	Kyoto	"	1877	208	24	183
" Academy	"	"	1875	486	37	535
" College	"	"	1875	49	8	48
" Theol. School	"	"	1875	38	—	40

GENERAL STATISTICS FOR 1907.

DISTRICT OR BURUAI AND MISSIONARY CENTERS.	Control.	Independent Chs.	Jap. Miss. Soc. Chs.	Organized Chapels.	Pastors and Evangelists.	Bible Workers.	Absent Church Members.	Total Church Members.	Adult Baptisms.	Net Gain Church Members.	Sunday Schools.	Average Attendance at Sunday Schools.	Contributions for Church Support in Yen.	Contributions to Jap. Miss. Soc.	Total.	Mission Grants to Chapels.	Value of Church Property.
Hokkaido...	K	5	1		5	1	191	595	42	-9		374	2,899	398	5,088		7,746
Sapporo ...	M				3	1	14	96	1	16	2	50	466				1,025
Tohoku ...	K	2	5	1	8	6	154	487	74	21		458	1,175	111	1,787		2,000
Sendai ...	K																4,950
Kwantō ...	K	10	7		17	1	1,145	3,332	457	322		1,140	10,913	3,037	19,833		43,277
Tokyo ...	M				1						1						300
Maebashi ...	M				2						6	250					1,325
Niigata ...	M			1	10	3	758	108	15	653	9	903	5,312	1,345	11,342		29,281
Kyoto ...	K	8	6	4	3	1	206	499	43			604	382				984
Oosaka ...	K	6	3		9		546	1,690	155	160		743	7,311	2,631	18,477		47,508
"	K				1		30	91		20		110	110		228		900
Hyogo ...	K	7	2	1	1	5	649	1,845	208	184		782	7,164	2,541	12,714		46,243
Kobe ...	M																
Chukoku ...	K	10	4		11		693	1,892	343	326		1,020	4,073	1,207	7,015		30,397
Okayama ...	M			1	3	3	58	42	12		6	300	78				60
Tottori ...	M			3	3	1	11	42	4		4	179	106				48,950
Shikoku ...	K	3	2	5	5		278	951	185	155		612	2,020	398	4,237		11,118
Matsuyama ...	M				4		37	137	39		6	360	300				300
Kyushu ...	K	2	5		6		135	569	159	164		350	1,402	498	2,823		1,000
Miyazaki ...	K			4	2		23	95	35	39	4	176	152				674
Corea...	K			1	2		31	103	26	42			693	390	1,428		
Kumiai Totals ..		53	36	4	79	9	4,580	13,806	2,147	2,018		6,385	42,962	12,566	84,544		226,862
Mission Totals ..				26	22	8	115	833	149	75	38	2,129	1,574		1,692	705,750	

NOTE:—The first line (K) gives statistics for the Kumiai Churches' Work, the other lines (M) for the Mission's Work.

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Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD
IN JAPAN.

(刊休ハ月十、月八但行發日五十回一月毎)

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KOBE, JAPAN, SEPT. 15th, 1908.

No. 1.

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General Notes.

The attention of friends is called to the fact that MISSION NEWS is not issued in August or October. Tho this information is printed in each number, some write for the "missing" numbers.

* * * *

At Suma Chapel there were four more baptisms in August, and Pastor Murakami is also much encouraged about his work at the hospital.

* * * *

Pastor Hori, of Maebashi, and Mr. Kato, of Osaka, went to Hokkaidō about the first of the month, to assist the local workers, native and foreign, at several centers, in *shuchū dendō*.

We learn that it was Mr. Nakamura, brother of Pastor Hori's wife (Maebashi), who moved his goods from the store at Pyengyang, to place it at the disposal of Christian workers, to which Mr. White alludes in his article.

* * * *

Rev. Mr. Kimura, formerly student at Moody Institute, and, during the past five years, evangelist-at-large, becomes pastor of Rakuyō Church, Kyōto. Rev. Mr. Kaneko, assistant pastor of Kobe Church, becomes pastor at Fukui, in succession to Rev. Mr. Yonezawa, of Seoul, Korea.

* * * *

In the recent conflagration at Niigata, the Christians suffered greatly. The Presbyterian and *Kumi-ai* churches and one of our *kōgishō* (chapels) were burned. Our Niigata Church is preparing to rebuild. Thirteen *Kumi-ai* families were burned out, tho most of the houses were rented.

* * * *

The Yokohama *Kumi-ai* Church plans to build a new church five years hence, to cost *yen* 20,000. A member, who graduated from Okayama Orphanage, is at the head of a firm which sells linen and silk embroidery. He has pledged his firm for *yen* 1,500 during the five years.

* * * *

Rev. T. Miyagawa took an evangelistic trip to Hawaii in July. During the week beginning July 27, a series of meetings was held in Honolulu. Morning devotional meetings and evening evangelistic meetings were on the program, in addition to the daily Workers' Meetings conducted by Mr. Miyagawa.

A "Second Generation Reunion" was held at the Learned home, in Karuizawa, on July 30—that is, a reunion of Japan missionary children grown and returned to the East, in one capacity or another. Most of the ten present were actually in missionary work. Ten was an unusually small number, but as both China and Korea were represented, a sense of expansion was part compensation for the fewness of those in attendance.

* * * *

Kobe College celebrated the close of the spring term by completing its new gymnasium. This is a light structure of one room, 42 x 36 feet, situated on the terrace above the Academy Recitation Hall. The size is less than half that originally planned, as it was cut down in order to come within the funds available. A good deal of left-over material, some even from the old chapel, was used. The roof is covered with roofing-paper, and the outside is painted to match the Recitation Hall. The inside, with walls and roof of rough boards and beams, has a primitive appearance; but its glory is its smooth hard floor of Oregon pine. The college hopes some time to enlarge this structure and realize the dimensions originally planned.

* * * *

Before our next issue, the American "Battleship Fleet" will have come and gone. It is expected the fleet will be at Yokohama from Oct. 17 to 24. The Japanese are enthusiastically preparing to give our boys a royal welcome. The American community is naturally agreeably excited, and a large section of it is anxious to have the festivities clean. A petition has been circulated in the hope that it may lead to the elimination of the *geisha* element in the entertainment offered by the Japanese. It is hoped that a Christian committee may co-operate with the Japanese authorities in the reception of the 18,000 men on our fleet, and in furnishing Christian guides and interpreters, to aid our men in sight seeing, and in having a good time ashore.

Karuizawa has come to be, *par excellence*, the white man's summer paradise in Japan. What with one of Japan's grandest active volcanoes in sight, with some of her most noted hot springs within a day's reach, with fine mountain scenery all about, with high elevation, invigorating air, cool nights, excellent market, and many other conveniences, yearly increasing, what wonder that people come, not only from all parts of Japan, but from Korea and China, seeking rest and health for the coming year's work! At a given date, the latter part of August, the police census included 610 foreigners in cottages, and 87 at two of the hotels; in view of the large transient list during the season, it is probably no exaggeration to say there were 850 to 900 foreigners there within the hot term. While a majority are always missionaries, there is a large per cent of Y.M.C.A. and other teachers in the government schools of Japan and China, there are merchants, professional men, travelers and representatives of various other walks in life. The religious, social and athletic privileges are rich and most refreshing. But with recreation and entertainment, there is intermingled no little work, in the line of annual meetings of many organizations sustaining an important relation to missionary work, such as Student Volunteers' Association, Bible League, W.C.T.U., Kindergarten Union, Convention for Deepening the Spiritual Life, Council of the Presbyterian group of Missions, mission meetings, etc.

Personalia.

Miss Annie Bradshaw reached Yokohama Aug. 20.

Miss H. F. Parmelee made a trip to Port Arthur, in July.

Mrs. Mary Greene Griffin passed the holidays at Karuizawa.

Miss Abby M. Colby sailed from Kobe, Aug. 27, for America, on a well-earned furlough.

Miss Fanny B. Greene spent the summer with her brother, U.S. Consul Greene, at Dalney.

Born at Karuizawa, July 18, to Rev. and Mrs. C. B. Olds, of Miyazaki, a son, Edward Bosworth.

The Pedleys and Miss Daniels were to sail from San Francisco on the 8th, and stop over a steamer in Hawaii.

On July 18, Mr. Warren shipped his household goods from Matsuyama. Hereafter his address will be Tottori.

Mrs. Hannah Gulick Suehiro is now in Los Angeles, Cal., where her husband is in charge of a Japanese church.

The Mission is glad to welcome Mrs. C. A. Clark back to Japan after seven years' absence. She arrived July 28.

Miss Susan A. Searle was honored in June, by an election to the Wellesley chapter of the Phi Beta Kappa Society.

Born at Karuizawa, Aug. 19, to Mr. and Mrs. C. F. Woodrough (Katharine Gulick), of Tokyo, a daughter, Dorothy.

Rev. S. S. White spent his vacation in Korea, and, on another page, tells something of the status of Christianity there.

Rev. M. D. Dunning returning via Siberia, reached Japan Aug. 7, and plans to spend the coming year in language study.

Miss Vesta Atkinson spent part of the summer vacation in Chemulpo, at the home of her brother, Mr. Jas. De Forest Atkinson.

Miss Abby W. Kent, of Montreat, N.C. has been suffering since May, from a nervous break-down, but we are glad to hear of her gradual improvement.

Rev. H. J. Bennett spent much of his vacation in strenuous evangelistic work in the Hokkaidō, in fulfilment of his duty as a member of our Outlook Committee.

Arthur Wellesley Beall, M.A., for several years in the employ of our Mission, was married Jo 24, at Toronto, to Miss Margaret Montgomery. Their address is: Dundas St., Whitby, Ont.

Mr. and Mrs. Charles Atkinson recently returned from a flying trip to

America, and now remove from Yokohama to Kobe, where Mr. Atkinson takes charge of the Standard Oil office.

Mr. Dana Irving Grover, of our Mission, was married at Madison, Wis., Je 24, to Miss Charlotte Eleanor White. They reached Japan Aug. 28. Prof. Grover will resume his work at the Dōshisha.

Born at Milton, Mass., July 29, to Daniel Crosby Greene, Jr., M.D., and Mrs. Greene, of Boston, a son, Jeremiah Evarts. The birthday was the anniversary of the wedding of the grandparents, Dr. and Mrs. Greene.

Miss Julia Gulick writes from Hawaii, August 7: "I have had a delightful month here, and now expect to leave for the coast, in a day or two.....Dr. and Mrs. Doremus Scudder are well and busy. An assistant pastor has just come to help Dr. Scudder."

We extend a hearty welcome to Miss Marion Allechin, who returns to her home in Osaka, to teach in the Baikwa Girls' School. She was accompanied on her voyage, by Miss Kawashima, returning to Japan after a course in domestic science in Simmons College.

Rev. Horatio B. Newell, D.D.—that looks well. The South-western Iowa Association of Congregational pastors, after hearing him in their churches, thought he was on to his job, and convinced Tabor College of the fact. Dr. Newell is expected back early in the autumn.

Miss Flora Beard, who has a school for foreign children, at Fuchau, was one of the 35 adult Congregationalists, who sought their summer rest at Karuizawa. Her brother, Rev. Willard Livingstone Beard, was formerly a member of our Fuchau Mission, but is now in Y.M.C.A. work there.

Dr. J. H. DeForest has been elected one of the vice-presidents of the American Peace Society. He spent July largely in Lithia, Mass., revising and supplementing his mission-study textbook on Japan, "Sunrise in the Sunrise Kingdom." Dr. and Mrs. DeForest are expected in Japan about Oct. 20.

Miss Alice U. Hall, of our Fuchau Mission, Miss Alice S. Browne, of our North-China Mission, and Miss Charlotte Payson Halsey, of our West Turkey Mission, were welcome visitors at Karuizawa during the summer. Miss Browne is a daughter of Rev. J. K. Browne, of Harpoot, E. Turkey, and was formerly Young Peoples' Sec'y. of the Woman's Board. Miss Halsey is receiving congratulations upon her recent engagement. Her sister, Miss Lila Halsey, is a teacher under the Presbyterian Board, at the Joshi Gakuin, Tokyo.

Zako Aiko San.

Many readers of MISSION NEWS have doubtless heard of Zako Aiko San, and some have seen this paralysed woman who has lain day and night, year in and year out, for 12 years, unable to change her position in bed or even to feed herself, yet patiently enduring the pain and weariness; and so readily entering into the experiences of all with whom she comes in contact that the visitor almost forgets to offer a word of consolation. She will be 30 years old next December, and from her earliest childhood, has been accustomed to hardship.

Shortly before her birth her father deserted his wife, leaving with her a son five years old. Her mother, not able then to do hard work, earned what she could by pasting labels on match-boxes. Her grandmother was a rag-picker, and thus added a pittance to the mother's scanty earnings. Later, when the mother could leave her baby with the grandmother, she found employment as nurse in a city hospital, and Zako San says she has often heard her mother tell how the grandmother would bring her two children to the rear of the hospital and, while they were playing with the stones in the yard, the mother would peep thro a crevice in the wall, to catch a glimpse of her baby whom she longed to clasp in her arms, only desisting because of the new separation which would be involved.

The grandmother had become a Christian under the influence of Dr. Ogawa, an earnest Christian physician, and used to take her grandchild to the Hiogo Church Sunday-school. Zako San says she well remembers what a peaceful, happy life her grandmother led, even after she became blind. When our heroine was five years old, her mother married the man who from that time has been a father to Zako San. The man had one daughter older than she, and when he became ill, the mother and older daughter supported the family by working in a tea-firing establishment from early morning till late at night. As Zako San grew older, the mother wanted to send her two daughters to school, but not being able to bear the expense, she herself taught them to read the "*Onna Daigaku*," which Zako San committed to memory.

About this time the Tamon Church opened a Night-school, and Zako San, hearing of it, availed herself of the opportunity for study, and, in spite of winter's cold and summer's heat, and after weariness from working all day long in a match-factory, and notwithstanding the trial of going home alone in the dark after the session was over, she gladly persevered in attending the school. The teachers were young Japanese women, who freely gave themselves to this work for the children of poor people, giving the regular government school instruction, and also telling them of the love of Christ their Savior, besides teaching them to sing Christian hymns, so that the children who came under their influence, were clearly distinguishable from others who threw stones at them and ridiculed them for learning to trust in a crucified man, thus bringing disgrace upon their parents. The teachers were very helpful, taking advantage of holidays to invite the children to their homes, and in every way seeking opportunities for making impressions that could never be lost.

When Zako San was eleven years old, she met with a great loss in the death

JAPAN MISSION, ANNUAL MEETING,

ARIMA, JE 1, 1908.

(WE HOPED TO PRESENT THIS GROUP IN THE JULY NUMBER, BUT WE COULD NOT SECURE THE PHOTOGRAPH IN TIME.)



The members of the group, beginning at the left, are: Gulick, Bartlett and son, White, Rowland, Lombard, Davis, Miss Gulick, (following up and down from the fence) Mrs. Davis, Miss Cozad, Olds and son, Miss DeForest, Bennett, Stanford, Miss Parmelee, Miss Wainwright, Allchin, Pettee (seated), Mrs. Taylor, Harada, Mrs. Rowland, Miss Griswold, Mrs. Stanford, Miss Howe, Warren, Mrs. Warren, Miss Adams, Mrs. Pettee, Miss Colby, Miss Ward, Clark, Mrs. Bennett, Cobb, Miss Searle, Mrs. Bartlett, Mrs. Allchin, Mrs. Olds, Miss Talcott, Mrs. Gordon, Mrs. Hicks.

of her grandmother, and, not long after, her mother also was taken away, leaving in her care, a new-born babe, who lived but three months. Not long after, the father married again. The new mother was very kind to Zako San, and recognizing that she was an unusually bright child, taught her to play the *samisen* and to dance, herself singing, thus attracting many to the house to enjoy the dancing and music, while *sake* was freely drunk, until finally the father sent the woman away, marrying his present wife after a few months.

Zako San now went to work in a tea-firing establishment, where, from early dawn till after sunset, she could earn only eleven *sen*. Her father became ill, and altho but fourteen years of age, the feeling that she must do more for the support of the family led her to listen to a proposition that she go to work as servant in a restaurant in Osaka, where she found, to her great dismay, that she was expected to live a life of prostitution. Upon her refusal to do this, she was abruptly dismissed, and with only two *sen* in her pocket found herself obliged to walk the twenty miles back to Hiogo.

Again and again after this, as she tried to find employment as a *geisha*, she found it meant prostitution in the end. Finally, she obtained a position where she was able to do much toward the support of the family, but it was not very long before she began to suffer seriously from rheumatism. She went to hot springs, and consulted physicians and magicians, but all to no purpose, until paralysis gradually ensued and she found herself obliged to go back to her father's house, a helpless invalid. Her father who was making a business of raising fowls, was unable to properly support his family, and the mother gave Zako San no welcome. There was nothing for the poor sufferer but weeping, day and night, and the temptation to take her own life was very strong. One night, after the rest of the family were asleep, she managed to get up from her bed, and holding on to one support and

another, found her way to the back door, where she looked longingly at the well. If she could only throw herself into it, this misery would be at an end, but there was nothing to catch hold of, and she could not walk a step without a support, so she reluctantly went back to her bed. The brother, who was five years older than she, had married in Osaka, and, for some time, had refused to send help to the father, in this trying emergency. Finally he consented to receive Zako San in his own home. The poor girl did not want to go, but there was no help for it, so with a body racked with pain, having bedsores which made the slightest movement a torture, and with a heavy heart, she was taken to Osaka only to find that her brother was a *sake* drinker, unable to properly support his own family. Her coming was unwelcome to the wife's mother, who left no stone unturned to get the father to take his invalid daughter away. So, once more, Zako San was taken back to the home in Hiogo. The mother did not receive her cordially, knowing that she was not really the husband's daughter, and frequently Zako San found herself the occasion of disputes between her father and his wife, until one day when the two were quarreling, Mr. Okuye, a Christian, who was passing, saw the man pushing his wife out of the house, and, slipping in to try to settle the quarrel, found Zako San lying there helpless. Of course his sympathy was immediately excited. He could only speak a few words of comfort then, but promised to see what could be done for her relief. Later, he brought a physician to see her, who, after examination, said it was too late to do anything for her recovery. Then Mr. Okuye brought his wife and other Christian women, to see the poor, helpless woman, and they did what they could to make her more comfortable, but especially their loving words of sympathy went home to her heart. They found that as a child, she had been led by her grandmother to the Sunday-school, and that later, in the Night-school, she

had been taught "the story of Jesus and His love"; they gave her a New Testament, reading with her the story of Dives and Lazarus, and the exhortation of Paul, "Be careful for nothing, but in everything let your requests be made known unto God, and the peace of God that passeth all understanding, shall keep your hearts and minds through Christ Jesus." At first she was simply conscious of and grateful for human sympathy. The Testament was a treasure to be laid beside her pillow. But, gradually, one after another passage from its pages, was brought to her notice, and she learned to enjoy reading it, and the love of her Heavenly Father came home to her heart. She came to realize her need of a Savior and sought Him with her whole heart. In due season she was baptized, the Hiogo Church pastor and a few of her Christian friends gathering around her bed to celebrate, with her, the love of the Savior who died for them.

Mr. Okuye had meantime removed to a distant city, and after the Communion Service was over, and the friends had scattered, Zako San was longing to be able to write a word of thanks to the man who had so lovingly opened the door for her to enter into such a blessed experience. It was a long time since her hands had been able to grasp a pen, but praying earnestly for strength to be given her, she asked to have the pen placed in her hand, and actually wrote a few words.

This was eight years ago. Zako San's face was thin and pale, and until this new joy came into her heart, she had no desire for food. From that time her appetite returned, while the paralysis increasing, she has had less acute pain. Her appetite is excellent, and looking only at her face, one can scarcely believe that she is a bedridden invalid. She has become widely known through her contributions to the religious press, as well as through letters sent to those in distress. People hear of her and come to see her from far and near. Christian pastors and evangelists rejoice in the inspiration

they receive from her and she has always a fitting message for those who do not know their Savior. Her Bible is her constant companion, and her faith in the infinite love of her Heavenly Father is implicit. One time an earnest Christian evangelist was visiting her and insisted that if her faith was of the right kind she would be healed. If from her sick bed she could be such a help to all who came in contact with her, what might she not be able to do if she were well and able to move about freely. Her reply was, "I should like to be well again, but whether my Father could do more with me if I were well, I do not know. Christ's prayer is my model, "Not my will, but Thine be done."

Last year, urged by many of her friends, she wrote the history of her life until she became a Christian, and realizing a little money from the sale of the book, and adding to that, contributions received from time to time from sympathizing friends, she has recently built a two hundred *yen* house in the outskirts of Kobe, where her father can have room to properly care for the fowls which he raises for the support of his family. In this little house, she has an airy, sunny room, where she can face her visitors, instead of, as before, lying on one mat, in a dark corner, where she could rarely face the friends who came to see her. Urged on by her friends, she has again, this year, written her experience since she became a Christian, which is really the story of one and another, in whom she has been interested, telling how they have come into the joy of knowing their Savior. Some of those whom she has been the means of leading to Christ, she has known by correspondence only, and will never see them until they meet in the home above. The title of her books is, "*Fuse no Akebono*," or, "The Dawn of Day in a Dark Hovel," and they have been sent forth with earnest prayer that they may prove a blessing to all who may read them.

By being lifted and placed in a *jirinri-sha*, Zako San can ride a short distance,

and on especial occasions, such as Christmas festivals, her friends have taken her to the church, giving her a couch to lie upon, and at very rare intervals she has been taken to the homes of her friends; but these are very exceptional experiences. All the attention which Zako San has received from all parts of the Empire, has not made the recipient vain nor self-conceited. Indeed, in visiting her, one does not know which excites the greatest wonder, her self-forgetfulness and lack of pride or the cheerful patience with which she bears the heavy trials which have come upon her.

The parents could not see the marvelous change in the daughter without being deeply impressed by it. The material help that has come to her, and, through her, to the family, is not insignificant, but more than that, the light that has come into her life has been reflected upon them, and they are greatly changed. Zako San lies there in the house which she planned and built, almost hopelessly paralyzed, yet the central figure there, the rest readily and cheerfully acting upon her suggestions.

While we thank God for what He has done for and through this dear child of His, shall we not offer up earnest prayer that she may have the joy of being more abundantly used in the future, to bring many to a knowledge of the Savior, and to deepen the faith of her Christian friends?

ELIZA TALCOTT.

Christian Work in Korea.

Having been asked to write of the religious situation in Korea, I will set down a few of the things I saw and heard, as they impressed me, during my month's visit.

THE JAPANESE WORK.—At Fusan even, I realized the fact that the *Kumi-ai* denomination and the Japan Mission had not been keeping pace in their plans, with the expansion of the nation. There is a Presbyterian church there, of about

40 members, which should naturally have been of our order, as the majority of them were *Kumi-ai* Christians. Mr. Ueda, also, who began his pastorate the Sunday I was there, was, until now, in the *Kumi-ai* ranks. I met at that service, too, the first Christian baptised in Kobe, as I was told, by Dr. Greene, a graduate of the Evangelistic School.

The Sundays I spent in Seoul and Pyengyang, I had the privilege of speaking to the *Kumi-ai* Christians. The church in Seoul now numbers 80, a large accession having come recently thru "*shuchū-dendō*" work. I was glad to find there a graduate of the last class of the "*Baikwa*" taking an active part as teacher in Sunday-school and as organist. They were eagerly anticipating the coming, this month, of their new pastor, Mr. Yonezawa. There is a Methodist church there and the Presbyterians are planning to organize one in the Fall. Rev. F. S. Curtis and his wife have large plans, I understand, for that work. The coming of Judge Watanabe, to Seoul, will be a great help to that denomination. In Pyengyang I found Mr. Yamada, working most earnestly and hopefully. The church is small, only about 30 members, but a fine spirit is manifest. The pastor has a class for inquirers every day, morning and evening. At the time of the "*shuchū*" work, as the chapel was too small, one of the members rented a building, into which he moved all the goods from his store and gave the use of it, for three days, with the attendant loss of trade. There audiences of 150 listened eagerly to the pastors from Japan. There is a Methodist church there, about the same size. One interesting thing in connection with the Sunday service was the presence in the audience, of a few Koreans, who understand Japanese and, I was told, repeat the substance of the sermon to others. It seemed to me that the pastors of these churches, if they had the command of English, to allow of it, by association and co-operation with the Korean missionaries, could do a great work in help-

ing to bring the two nations into harmonious relations. And if we had one or two missionaries over there, they could do valuable work in that line. I understand the Presbyterians are to send another in the Fall.

The 100,000 Japanese in Korea, furnish a most promising field for labor, not only for direct results upon them, but thru the Christian communities thus formed, a great influence may be exerted towards bringing the two nations to see the Oriental problem eye to eye.

THE KOREAN WORK.—One finds that the accounts of its phenomenal success have not been exaggerated. Even in July the audiences at the Presbyterian church in Seoul, both morning and evening, numbered from six to seven hundred about evenly divided between men and women. They not only sit on opposite sides of the church as in Japan, but have a six foot high curtain to separate them. One of the most interesting features was the Sunday-school. Practically the whole morning audience assembled and, after opening exercises, broke up under class leaders, into groups of from 8 to 12, for the study of the Bible. In the importance they thus attach to Bible study they furnish an example which we should like to see more widely imitated by the church-members of Japan. Another striking thing about it was the very small number of children in attendance. Inquiry elicited the information that the Koreans have not seemed to think the instruction of children necessary. The work has grown so fast that the missionaries have not been able to give proper attention to that side of it, but they are beginning to take it up now. Sunday afternoon in Pyengyang, bro't together in Central Church (Presb.) an audience of men only, numbering about 600. This is the church from whose membership already, because of its size, three other churches have been formed, and yet it now numbers 1,076. If the adherents are added, the possible audience becomes 3,000; hence the men and wo-

men are divided for worship, the latter meeting in the forenoon.

The Korean population of Pyengyang is 35,000, of which the Christians already number one seventh. It was pleasant to hear, once more, the music of church bells. Clocks not being in general use among the Koreans, bells are a necessary part of church equipment. This church is the only one in the country having an ordained Korean as its pastor. He was one of seven (the first class) who graduated from the Theological School last year. His story is an interesting one, but I have space, simply to say that he is a product of medical missions. He has the use of only one eye. He would have lost that also, but the medical member of the station saved it for him, and thus made possible his present work.

Another member of the group is a missionary in the island of Quelpart (Cheju), south of Korea. The Sunday I was in Seoul the church took up a contribution of *yen* 62 for his support. Each Sunday of the month has its special object; the first, pastor's salary, the second, foreign missions, etc. Out of their extreme poverty the Koreans are wonderful givers. Last year their total contributions were over *yen* 125,000. One of the most interesting places is Syen Chyun, five and a half hours ride north of Pyengyang. To give the story very briefly, work was begun there 11 years ago. Up to that time the missionaries, in their trips north, always passed by the place. The feeling against Christianity was so strong, it was considered dangerous to spend the night there. A young man, further in the interior, became a Christian. Interesting some of his friends, they determined to go there to live. Thus the work was started. The population of the town is 3,000. The Christian adherents already number over 2,000. The Christian atmosphere is so strong that non-Christians have been heard to say that there is no enjoyment in living there unless one becomes a Christian, as public

opinion is opposed to drinking, gambling and other evils.

The total number of adherents to the Christian religion is now over 113,000. Among them are 24,000 full church-members, 42,000 probationers, and 46,900 seekers. If the present rate of progress is maintained, it is not an extravagant forecast to say that another 20 years will see Korea practically a Christian nation. Politically she is in tutelage to Japan, but spiritually she may become a power in the Orient. It is a great stimulus to one's faith and consecration to see and hear about the work of the Korean churches.

SCHUYLER S. WHITE.

A Tour in the Hokkaidō.

As a member of the Outlook and Evangelistic Committee of the Mission, I have just made a tour in the Hokkaidō. Leaving Karuizawa on Monday, August 10th, I arrived in Otaru on Wednesday evening about eleven o'clock. Here I attended the annual meeting of the Hokkaidō Association of Kumi-ai churches. After the meeting, pastors, evangelists and missionaries went to Ranshima, on the beach, for a Workers Meeting, held in a long room, at a Japanese hotel. Here I became acquainted with some of the pastors and evangelists, whose fields I was to visit later.

On the 21st, Mr. Bartlett and I started from Otaru, for a tour through the Tokachi section of the field lying near the south-eastern part of the island. From Hakodate to Kushiro, the eastern limit of the field for which the American Board is responsible, is 450 miles or more, and, including a twelve hour stop, the ride on the train requires nearly two days. It will hardly be wise to go into details about the tour. Meetings had been planned for six places. Some of them were fairly well attended, and others were in lonely places, where there were only a few farm-houses, and

the houses not very close together. At Shintoku, the meeting was in a Christian farmer's house, and was attended by some of the neighbors. There was nothing about the meeting itself which was especially different from other evening meetings in country houses. But I was greatly impressed with the fact that the Hokkaidō is a new country. The man in whose house we had the meeting, had bought about a square mile of land, and had started a stock-farm. Soon after our arrival we found out that, the night before, a bear had killed two of the horses, and, later, we saw the marks of his teeth on one of the horses, and the prints of his feet in the mud. The night we were there, two Ainu came with guns, and stayed out all night at the foot of a hill, perhaps a quarter of a mile from the house. The next morning, they reported that two bears had gone between them and the house, but disappeared before they could get near enough to shoot.

Shimizu, where another meeting was held, is a Christian center, but here, too, I was impressed with the loneliness of the villages in the Hokkaidō, and with the newness of the country.

As I went along, from place to place, I jotted down the things which struck me, and would be the first things a newcomer would be likely to notice. Some of the impressions noted may be contrary to fact, and would be modified after a longer stay here, but I give them as I noted them down. The Japanese have a proverb, "Hearing a hundred times is not equal to seeing once." I had been told of the size of the field, but I really had no idea of the distance to which our representatives there have to tour, until I took the journey myself. I did not realize either that we have only two missionary families and one single lady to be our representatives in a field which contains nearly one fourth of the territory of the Japanese Empire. The people are a pioneer people. I passed through mile after mile of newly opened fields, the stumps and burnt trunks of

trees sticking up everywhere, in the midst of the grain fields. The people seemed to be less polished, but perhaps more sturdy than those on the main island. The streets in Sapporo, and, especially, in Otaru, seemed wider and worse than those on the main island. The houses are mostly made of wood, instead of plaster, and seem on the whole to be larger and more flimsy. The fields are newer, and do not look so neat, and there seemed to be more oats and wheat but less rice under cultivation. Most of the stations are simply new, small villages, generally with a store, some houses recently built, and some under construction. In some places, I saw a great deal of lumber ready for use in building. Commodities are rather high and since the recent large fires, insurance has gone up tremendously.

I had a vague idea that about two out of five, or, at least, one out of every five people would be an Ainu, but I hardly saw one between Hakodate and Sapporo, nor until I had gone away beyond Sapporo, into the Tokachi field.

The Hokkaidō is in the developing period, and this development has hardly begun. The growth of Otaru, for instance, from a small, insignificant town, to a city, began only about twenty years ago, but now it has about 100,000 inhabitants.

If our work in the Hokkaidō keeps pace with the growth of the country, we shall have to increase our force of missionaries and evangelists considerably.

HENRY J. BENNETT.

A Good Report from Marugame.

Marugame is the only town in north-eastern Shikoku in which the Mission is supporting an evangelist. It is a very conservative place and owing to its Buddhist-mammonistic tendencies, the work there has been slow and difficult. Mr. Miyagawa, president of the Home Missionary Society, offered to have special

evangelistic meetings there if the expense could be met by us. Providentially, owing to the sympathetic generosity of the Buffalo First Church, the funds were in hand and the meetings were held May 17-21. As these meetings differed in no essential respect from the special meetings held elsewhere in the country during the past few years no detailed report is necessary. The personnel of the deputation was very strong. Mr. Miyagawa's reputation is such that the two prefectural schools, Academy and Commercial School, were gladly opened to him. And how skilfully were those hundreds of young men shown the value and the necessity of *character*! Never before were those school doors opened to a Christian speaker.

The meetings were all reported in detail in one of the daily papers, the associate editor spending hours in the hotel in the company of the delegation. These two facts alone show a condition of affairs greatly changed from that which but recently obtained; and if the only result had been this change of attitude on the part of the town's people towards Christianity the workers would not have been disappointed. But this is by no means the case. Perhaps a dozen decisions for Christ were made, while several times that number made the decision to study further. For instance, a class of eight men in the district court office was formed for Bible study; and besides this the hands of the pastor and of the Bible-woman are full, giving instruction to classes and to individuals. The workers and the church members are strengthened and encouraged and the whole outlook is bright. So many reports of loss and discouragement have come of late years from this church that it is a great pleasure to be able to report large accessions and bright prospects.

C. M. WARREN.

The Association Teacher.

Educational work in every country is a recognized part of the missionary enter-

prise, and here in Japan it justly receives no little attention. But the government educational system in Japan, in many respects admirable and complete, provides for the training of the vast majority of Japanese students, and under conditions not favorable to the development of strong character. From the first it has been recognized that these students offer rich opportunity for Christian service, and there are probably few missionaries who do not touch, in one way or another, some of these government-school students.

The Association teacher in Japan is one who is peculiarly related to this work for students. Some years ago the secretaries of the Young Men's Christian Association saw opportunity of bringing to Japan, Christian young men from English-speaking countries, to teach English in the government schools, usually on two or three year contracts. There are now some twenty-five men teaching in Middle and Higher Schools, who have come out under the Association.

These teachers are not technically missionaries, in that they are entirely self-supporting, paying all their own expenses, out and back, as well as while here, by their teaching. In spirit, however, they are real missionaries, their chief purpose in coming being to co-operate with the other Christian forces of the land.

A few of the men live in the larger cities, but most live in interior places, sometimes in towns where no other foreigners reside. Their Christian work consists chiefly in holding bible classes in their own homes, in English, or through an interpreter, for their students and fellow teachers, and in personal work. Most men find that the students are quite willing to attend classes, and if one gives himself freely to the work, he finds the opportunity as large as he can avail himself of. Opposition to the work, from teachers, or others, is rare, but not unknown.

In Christian work one must guard against trying to measure spiritual results by physical units. The work of the Association teachers cannot be mea-

sured simply by the number of their students who are baptized, tho to most of them is given the joy of seeing some added to the churches each year. The Japanese student has a feeling amounting almost to reverence for his teacher, and if the teacher be a man of attractive personality, he can gain a hold on the student's affections which perhaps no one else could gain. This hold he can use to lead the student to his Christ. The teacher, as a voluntary, lay worker, has no small advantage, and in his Bible classes he can point the way of salvation to his students, and urge on them the claims of the Divine Love. To the larger circle of students, fellow teachers, and others, he is able to furnish a type, and often the only one they see, of a Christian life, not a perfect life, but one which may be a beacon light to other young men, without hope in the sea of temptation which beats against every Japanese student.

From the standpoint of the teacher, the work is full of joy to one who wishes to make his life count in service. The life in Japan, often with few or no foreign companions, puts character to the test, but to overcome brings strength. The close fellowship with the missionaries, one of the richest privileges of the teacher's life, and possible even where he lives alone, gives him an insight into the motives and problems of missionary effort which can only deepen his interest in the greatest of all problems. The close-hand study of a different civilization gives him a clearer vision of the strong and weak points of his own, and strengthens his determination to help make Christ Lord in every land. To more than one man, a term of service as an Association teacher has been a preparation for regular Christian work here or in other lands, and a number are giving their lives to the teaching here, feeling that the opportunity is fully equal to that in direct missionary endeavor.

CASS A. REED.

A Busy Week in Hokkaidō.

As the summer is milder in Hokkaidō than in Japan proper things can be done here even in August. The fifteenth witnessed the dedication of a neat little church in Otaru, built at a cost of some 2,000 *yen* and dedicated free from debt. For months the old meeting-house has been felt to be entirely too small for doing aggressive work. So the new building was a real necessity. At the same time the parsonage was rebuilt and enlarged so that now both congregation and minister are somewhat adequately housed.

The annual meeting of the Hokkaidō Local Conference (*Bukwai*) was held on the two following days, with preaching services each evening, in the new church.

The Standing Committee of the National Council having decided that representatives of congregations associated with the mission should be only associate members of local conferences (*bukwai*); and it being desirable that all the congregations of our order be associated together on equal terms for the evangelistic work of the Hokkaidō, another organization was formed to be closely allied with the *bukwai*, but to include all ministers and congregations, whether associated with the mission or forming a part of the *Kumi-ai* body. Hence the *bukwai* with purely ecclesiastical functions will be strictly confined to the independent *Kumi-ai* body, while the new organization with social and evangelistic functions, will be open to all persons and bodies of our general congregational order.

Bukwai was followed (18th-20th) by the annual meeting of the Ministerial Association (*Kyōkeshakwai*), at Ranshima, by the sea. This meeting is a sort of summer school, at which each minister gives an address or reads a paper on some topic, about which presumably his thoughts and study have centered during the year. Each address or paper is followed by an informal discussion, which adds greatly to the value

of the sessions. "Hofmann's Life of Jesus," "Christianity Viewed from the Standpoint of Pantheism," and "A Psychological View of Mesmerism," are samples of the topics discussed this year.

On the 21st most of the ministers and some of the laymen, repaired to Iwamizawa, where a feast awaited us in the form of a double service installing the new pastor, Rev. Sentarō Namba, and celebrating the assumption of self-support by the local church. This is one of the churches whose oversight was transferred to the Japan Missionary Society three years ago. It now joins the ranks of self-supporting churches and with an opening pastorate full of promise, starts on a new period of its history.

GEORGE M. ROWLAND.

The Dōshisha Summer School of Theology.

If numbers indicate success, the summer school venture was prospered beyond our most sanguine anticipations. We had thought that the labor and expense would be well worth while, if, for two and a half weeks in the heat of mid-summer, we could gather together for serious study of the deepest problems of Christianity, even thirty or forty pastors, evangelists, and theological students. Great, then, on the opening evening, was our surprise as well as satisfaction, to find the chapel of Clarke Theological Hall well filled with one hundred and twenty-five regularly matriculated members, which number was increased to one hundred and eighty-five in the course of the ensuing three or four days. Eight-tenths of the members were *Kumi-ai* Christians, the rest coming from six Protestant denominations. Our chief surprise, however, lay in the fact of the large proportion of laymen.

The statistics gathered were incomplete but so far as could be ascertained those in attendance were classified as follows:—Students (from twenty institutions) sixty-six: Evangelists and Pastors twenty-

six : School Teachers twenty-six : Business-men twenty-eight : Farmers six : Lawyers three : Physicians three : Scattering and undetermined twenty-seven. Of the one hundred and eighty-five members, twenty-two were women.

The original plan was for six courses of ten lectures each, from which each member might elect as many as four courses. The desire, however, of those in attendance, to hear all the courses, required an adjustment of the hours to prevent simultaneous lecturing, which, with the convenience of the lecturers, reduced the program to six or eight hours for each course.

The subject matter of the lectures was not strictly limited to theology. For instance, Professor Matsumoto, of the Imperial University in Kyoto, gave eight lectures on psychology—or, more exactly, on the psychology of perceiving the outside world. Professor Ukita, of the Waseda University, of Tokyo, gave six lectures on sociology. These two courses, especially the latter, were the best attended, having from one hundred and thirty to one hundred and forty at each session. The more specifically theological lectures were given by Professor Takagi, of the Aoyama Gakuin (Methodist) of Tokyo, on "The Teaching of Jesus," by Professor Hino, of the Dōshisha, on "New England Theology," by President Harada, on "The Apostolic Age," and by the writer on "The Christian Conception of God."

The lectures attained a high order of scholarly excellence and were enthusiastically received.

An unexpected but highly appreciated, feature of the program was the lectures of Professor MacClintock, of Chicago University. He gave two of his famous lectures, those on Wordsworth and on King Lear, which were excellently interpreted by Professor Kaneko, Dean of the Dōshisha Girls' School. Professor MacClintock also gave, for the benefit of primary teachers, a lecture on "The Use of Stories in Elementary Education," which was attended by some four hundred

men and women, comfortably filling the Dōshisha chapel.

In addition to the strictly scientific lectures was a devotional course on the Psalms, given each morning from half past seven to eight o'clock by the Reverend T. Makino, pastor of the Shijō Church (*Kūmi-ai*). This course was as well attended as any and proved at once highly instructive and deeply inspiring.

Beside these regular features there were special prayer-meetings, special sermons on each of the two Sabbaths, several excursions to places of interest, that to the grave of Joseph Neesima being particularly impressive, and, of course, the inevitable *shimbokkwaï* (entertainment social), all of which added much to the pleasure and uplift of the School, and gave opportunity for the social and spiritual intercourse of its members.

The sessions began on Tuesday, July 13, and closed on Thursday, July 30. During the earlier half of this period the weather was ideally cool, but the latter half was oppressively hot. The attendance, however, did not materially suffer. So real was the success of the school, and so evidently did it meet the need of the times that it is proposed to hold another session next summer.

SIDNEY L. GULICK.

Robin Hood at Kobe College.

Kobe College was favored last July with a visit from the merry-makers of Sherwood Forest. Being advocates of a healthful outdoor life, Robin Hood and his band of foresters interested themselves in the entertainment given by the students for the benefit of the College Gymnasium Fund, and kindly consented to take part in it. In the words of Tennyson's "Foresters" they presented scenes from their life in Sherwood Forest in the times of Richard the Lion-hearted.

The platform of the new college chapel was transformed into a forest by the aid of flowering plants, boughs of "patriarch oaks" and the imagination.

Tree stumps scattered about served as thrones for Robin and Marian and seats for weary foresters.

As might be expected the pronunciation of Robin Hood and his contemporaries differed somewhat from the modern pronunciation of English, but the thirteenth-century-ites drilled on the language very faithfully and seemed to be understood by the large audience of English-speaking Japanese with a scattering of foreigners. A short Japanese play and other numbers on the three-hour program were very creditably rendered and well received, the music as usual making a special hit.

Besides the evening program, the students had conducted an afternoon bazaar and ice-cream sale, with a very pretty gymnastic exhibition of fancy marches and drills by different classes. The financial results of the day were gratifying: all were delighted to hear that over two hundred yen were realized for the Gymnasium Fund from this effort of the student body.

ANNA H. PETTEE.

Kindergarten Union.

The Second Annual Meeting of the Kindergarten Union of Japan, was held in Karuizawa, August 12, 13. The Recording Secretary reported that there are 39 members, representing 41 kindergartens and 5 training schools, under 10 different missions.

The President, Miss Rolman, of the Baptist Shooi Training School, Tokyo, gave an interesting address in which she brought out the importance of the mission schools keeping up a high standard of teachers and kindergartens. Kindergartens without properly trained teach-

ers, and without Christ, are not proving a success.

Wishing to make the Union a practical benefit to its members, helpful papers on kindergarten literature, games, music and songs, the standard of gifts, and kindergarten stories were prepared and read by different members of the Union.

The Second Annual Report of the Union which was presented at the meeting, is on a different plan from that of last year, and contains much valuable information for kindergarten workers in Japan. The first item is a copy of the note of the International Kindergarten Union, making the Kindergarten Union of Japan a branch of that Union. Then follow the regulations of the Japanese Government about kindergartens, a paper on the cost of establishing a kindergarten, reports and statistics of the different kindergartens represented in the Union, besides many interesting pictures, and the usual data an annual report contains.

One especial feature of the meeting that attracted much attention and praise, was the interesting and artistic exhibition of kindergarten work by the training schools, and some of the kindergartens. The exhibit showed that the work done in these schools at least is up to the standard of kindergarten work in America. It was a great disappointment to learn that the exhibit sent out especially for this meeting, by the kindergarten departments of the School Boards in New York, Boston, Chicago, and other American cities, had not arrived in time. A treat is expected next year when this work will be exhibited, along with the work of the kindergartens of the Union. The Union was very much gratified with this and other marks of recognition by such eminent educators in America.

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No. 1 YAESUCHO, ITOHOME, KOJIMACHI-KU, TOKYO.

TAIZO ABE, Managing Director.
KINGO HARA, Secretary.

MISSION NEWS.

ADVERTISEMENT OF VOLUME XII.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
5. The Personnel of the Mission. Brief personal mention of present and former members.

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Associate Editor, Miss C. B. DeForest.

Arthur W. Stanford

ANNUAL REPORT

of the Work of the

Japan Mission —

. . of the **American Board**

1908-1909

A Special Edition

of

MISSION NEWS

July 15, 1909

Kobe, Japan

Printed by

The Fukuin Printing Co., Ltd.

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WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD
IN JAPAN.

(刊休ハ月十、月八但行發日五十回一月毎)

Vol. XII.

KOBE, JAPAN, JULY 15th, 1909.

No. 10.

ANNUAL REPORT OF THE JAPAN MISSION OF THE AMERICAN BOARD, FOR THE YEAR ENDING APRIL 30th, 1909.

PREPARED BY
REV. HILTON PEDLEY.

INTRODUCTORY NOTE.

As a matter of course, the greater part of this report will be taken up with the direct work of the Japan Mission, both that under Mission control, and also that, which, though under Japanese control, yet makes regular demands upon the members of the Mission.

The work of the *Kumi-ai* churches, however, touches us on every side, and no report would be complete without a word-picture, at least, of the aggressive organization which they represent.

Again, our religious life and work are in such close touch with the Empire as a whole, that the great national movements call for closest scrutiny, and affect our whole outlook and plan of action.

Accordingly, it is planned in the following pages, to begin with a few notes on the nation at large, follow this with a somewhat lengthy review of our own work, and end with a glimpse at our *Kumi-ai* brethren and their activities.

I.—THE NATION.

Political.—Two events connected with international relations, stand out above all others. (1) The visit of the American battleship fleet, in the course of its memorable cruise around the world. It came, it saw, it was conquered, and went away, with both officers and men largely cured of all suspicion of a nation whose people had received them with such spontaneous enthusiasm. Like begets like, and as we write, the Japanese training squadron is having its turn at being treated to genuine American hospitality. (2) The mutual understanding arrived at between the governments of Japan and the United States, in regard to the Far-Eastern Problems. These events have done much toward drawing the two nations together, but it is necessary to emphasize the fact that Christianity is suffering and mission work is being discredited, by what one has called "the insulting attitude of the California demagogues."

The visit of representative business men from the Pacific Coast, has made a most excellent impression upon both visitors and hosts, and has led to arrangements for a return visit, by business men from this side.

The work of setting the Korean house in order has advanced rapidly under the skilful hand of Prince Ito. In this he has had, and thoroughly appreciated, the cordial co-operation of the missionaries on the ground. A recent visit to Japan by the Korean Crown Prince has been one step farther in the direction of a closer union between the two countries.

The most sensational event of the year has been the "Sugar Scandal," which came to light in April, 1909. Eighteen members of Parliament were arrested, examined, and committed for trial, on a charge of receiving bribes from a large sugar company, which was on the verge of bankruptcy, and which hoped to induce the Government to buy up its plant before the crash should come. Among the eighteen are one or two men who once held a high place in the Christian church. While all followers of Christ must regret the stain brought upon His name by what has occurred, there are not wanting signs that in one case, at least, God is using the occasion as a preparation for nobler service in the future.

Education and its Moral Basis.—That the thoughtful men of Japan are not satisfied with the moral results effected by the present Educational System, is evident. Two ex-presidents of the Imperial University are out-spoken in their belief that the Imperial Rescript of 1890, is sufficient for all moral needs, if its precepts be attended to. On the other hand, many educators are convinced that, to accomplish the desired end, a religious element must be introduced. Accordingly, two great popular movements have arisen—one, a sort of apotheosis of Ninomiya, the great sage of the earlier half of the nineteenth century, and the other, an attempt to re-instate Confucianism, with its doctrine of Heaven as the source of moral law and order. Again, the claims of Christianity, as against either of the above, have been urgently set forth by a small, but wide-awake group of scholars. The hopeful feature in all these movements, is, that religion is ceasing to be a thing of contempt among educated men; for, when religion is under serious consideration by men of this class, Christianity's chances are of the best.

The Religious World.—One of the newest things is the organization of what is called a "Japanese Church." The founder is K. ^{Kais} Matsumura, well-known throughout the Empire as a strong writer and preacher. Dissatisfied with existing creeds, he has founded his church on the great doctrines of God, Man, Prayer, and the Future Life. He has quite a large following throughout the country, and secures good audiences in his Tokyo lecture-room. The permanency of the institution is questioned by not a few.

Great interest centers in the coming jubilee of Protestant missionary work in Japan. Pastor Kozaki is publishing an historical sketch, in serial form, and already jubilee post-cards are being distributed, each having excellent likenesses of some of the pioneers in the work. Dr. Hepburn, of the Dutch Reformed, and Bishop Williams, of the American Episcopal Church, are the only ones living, of those who began the work in 1859.

Christianity is kept constantly before the public eye, through newspaper and magazine literature. Dr. Hiroyuki Kato has stirred up a veritable hornet's nest by his repudiation of it as unfit to be Japan's moral basis; and, in the columns of the *Japan Mail*, the duels between the agnostic writer of the "Religious Summary" and his opponents, have been unusually spirited and occasionally informing.

* paper is the

Charities.—After a very thorough examination of all Japan's charitable institutions, the Minister for Home Affairs, utilized Feb. 11, 1909, the twentieth anniversary of the Constitution, to make special grants in aid of seventy-nine institutions, carefully chosen from all parts of the Empire. In the report of our Mission work, reference will be made to several recipients of these grants, which seem to have been made with the utmost impartiality. A review of the whole list shows that Christian establishments have come in for a full share of recognition.

II.—OURSELVES AND OUR STATION WORK.

Ourselves.—All told there are seventy-eight names upon the Mission register, fifteen of whom are absent. Two of the sixty-three upon the ground, have been temporarily laid aside by illness, while from America comes the news that one has undergone a severe operation, and another, the mother of the Mission, is in failing health. One of the Mission children, Miss Marion Allchin, has come to re-enforce the work; another, her sister, is now on the rolling Pacific, hither bound; still another, Miss Vesta Atkinson, has become Mrs. Abell; Sarah Woodruff Bennett, Edward Bosworth Olds, Alice and Albert Dunning are the youngest additions to the Mission, and are all busily engaged in language study. All four count their ages in months, not years.

Honors have come to us. Matsuyama station is rejoicing in its new D. D.; Dr. Cary has given the Hyde lectures on Missions before the Andover students; Dr. DeForest has been made a Vice-President of the American Peace Society, and has, moreover, been decorated with the fourth order of the Rising Sun.

Of the various forms of work that take up the time of the Board's Representatives, we cannot write in detail, but, as an indication of present demands, we may point out that about one half, including eight ordained men and a majority of the wives in the Mission, are engaged, for the most part, in direct evangelistic work; a little more than one third, in the work of education, while the remainder distribute their efforts over various forms of service.

Our Station Work.—Of our twelve stations two—Niigata and Tokyo—owing to furloughs, relocation and sickness, are now unoccupied.

In eleven of these stations, however, work has been carried on, and, for the sake of convenience, we arrange it under three heads,—Evangelistic, Educational, Special.

EVANGELISTIC.

Perhaps the clearest way of setting this forth is to give brief notes from each station, beginning with the one farthest north, and taking the others in order.

1. Sapporo

The city of this name and its neighbor, Otaru—twenty miles away—are the centers of a field where “stumps and burnt trunks of trees are well in evidence,” where the houses are “mostly of wood instead of plaster,” where oats and corn and wheat are more common than rice; where, in short, the settlers from old Japan are finding a new outlet for their long, stored-up energy, in pioneer work. Three outstations come under survey here.

Immanuel reports a new church building, increase in Sunday-school attendance, and the continuance of a plan to reduce Mission aid by one-fifth each year. The plan has three more years to run.

Otaru has almost doubled its membership, put up a two thousand five hundred *yen* church building, “reduced its aid from the Mission by nearly one-third; has dismissed a pastor and obtained a new and efficient one; has increased and re-modelled its Sunday-school, and voted to aid the Mission in opening a new chapel, which they have secured and fitted up. Best of all is the interest the lay members of the church have been taking in the personal work of the Gospel.”

Obihiro has twenty-five church members in all, has purchased a new site, extends its work to four outside villages, and has a good Sunday-school and lending library. In connection with this, most promising, never more hopeful than at present, Bible classes, Sunday-schools, and woman’s work conducted by members of the station, have all been important factors.

2. Sendai

In this metropolis of the north-east, noted for its warm welcome to all things American, there are no outstations at present aided financially by the mission, so the evangelistic work to be reported is that of individual missionaries and their assistants, and

this—on account of furlough—for little more than half a year. Never was a busier winter. Miss Bradshaw's house continues to be "a hotel, a church, and a school. Her various classes from the government higher schools average about fifty young men and ten girls.....She keeps in exceptionally wide touch (by correspondence) with those who have been under her influence." Mrs. DeForest fills up her time with Sunday-school work and week-day classes, while Dr. DeForest finds himself fully occupied with making occasional tours, preaching, and writing many articles for publication. In regard to the last of these, a prominent Japanese writer recently remarked that the Doctor could do no better evangelistic work henceforth than to devote himself solely to using his pen in the interests of closer union between East and West.

3. Maebashi

Here where the silk-worm flourishes, and woman reigns supreme, the station is financially responsible for one place—Sano, the work in which is still small, but with promise of larger growth. Special services—the expenses of which were borne largely by the local Christians—were conducted for five days, in April, 1909, and at the close, twelve united with the church. Outlying villages are visited by the evangelist at fairly regular intervals, and the tide of enthusiasm is slowly rising. From the beginning of 1910, the Sano people will double their contribution to the evangelist's salary.

The station members are in close touch with the *Kumi-ai* churches, and much of their work is inter-twined with these. A fellowship-meeting for three days, in which practically all the workers joined, was both restful and inspiring. Requests to push new work, are coming in, and two or three places are on the waiting list. The opportunity is fine and ought to be utilized as soon as possible.

4. Niigata

Unexpected changes in this station require a word of explanation. In May, 1908, ill-health compelled the return to the United States, of Mr. and Mrs. Curtis. Mr. Pedley, of Maebashi, was soon after approached by the Mission, in regard to taking Mr. Curtis' place, but after consideration and consultation, it seemed wiser for him to remain in Maebashi. Then followed the removal of Mr. and Mrs. Cobb to Kyoto, their short term of service and the isolation of the place, rendering it inadvisable for them to remain longer in Niigata. Finally, the whole work centering in Niigata, was transferred to the Maebashi station, where the responsibility still rests.

For two reasons a change of method in carrying on the work, was

adopted, (1) the hitherto undue dependence of the Christians and workers upon the Mission, and (2) the isolation of the field and the necessity of a closer contact with a strong, central *Kumi-ai* organization. The change in method consisted in having a committee of four to take charge of the evangelistic work and administer the funds, the committee to consist of the ordained missionary in Maebashi, and three Japanese pastors, belonging to the Eastern Association.

For five months the committee has been in charge, and, during that time, monthly visits have been paid to every outstation in the field, and two evangelists have been secured, one, already on the field, at *Shibata*, and the other to be at his place—*Kashiwazaki*, about June 6. In these two outstations a new spirit of hope and courage has arisen, largely due to the fact that they have been persuaded by the committee, to call their pastors directly and contribute to their salaries. Theirs has become the joy of giving as well as of receiving. The work in *Nagaoka* is still a problem. A quarrel has divided the handful of Christians, so that now there are two organizations, of about four active members each. The church building is used for a Sunday-school, and such meetings as can be arranged for special visitors. The Committee has asked the incoming pastor at *Kashiwazaki*, to pay periodical visits to this shepherdless flock, for the present, but may see fit to arrange for a resident worker later on. Mrs. Nakajima, the only Bible woman in the field, continues in charge of a Sunday-school, in *Niigata*, and, in addition, renders valuable assistance to the *Kumi-ai* church of that city, a church which has lost its building and site, through fire, is too poor to rebuild, and is suffering severely from lack of funds with which to carry on its regular work.

5. Kyoto

The work of the station has shared in the general inspiration given to Christian circles, by the presence of such assemblies as the Annual Meeting of the *Kumi-ai* churches, the Sunday-school Convention, and the Meeting of the Woman's Missionary Society.

Seven flourishing Sunday-schools and four preaching centers, together with religious work in the *Dōshisha* hospital, have occupied a large place in the hearts and activities of the station.

Of four preaching places *Imadegawa*, reports thirty-six additions to membership, a woman's society, and one for Christian Endeavor; *Minaguchi*, ten additions on confession; *Nishijin*, fourteen additions; *Airin* has celebrated its tenth anniversary, and is talking of self-support. It has a membership of fifty-nine, having added eight during the year;

two societies for women are organized, and the outlook for the future, is bright.

In addition to the above, the members of the station, who preach in Japanese, have calls to assist the *Kumi-ai* churches, both within and without the city, and the Dōshisha, with its eight hundred and fifty pupils, affords boundless opportunities for service, in both the English and Japanese languages.

6. Osaka "The Kujo chapel has had a most encouraging growth during the year, both in membership, and in its ability and willingness to sustain itself."

"Miss Daniels and Mr. Allchin have started a new evangelistic work, in Osaka. This center, called Umeda *Kōdōkwan*, is near both steam and electric railroads. A native house has been rented and put in proper repair. Regular preaching services are to be held every Monday night, when the city pastors and the missionary will be free. The sympathy and help of these pastors is to be sought constantly. Miss Daniels will work in the Sunday-school and conduct woman's meetings; as well as make house calls, while Mr. Allchin expects to conduct singing classes and be responsible for the preaching."

7. Kobe The station aids, financially, but one place, *Suma*, a sea-side resort, just out of Kobe, on the Inland Sea. The work was begun in January, 1907, a steady advance has been made and, during the past year, progress has been phenomenal. A beautiful church-building was dedicated on April 11, the cost being two thousand three hundred seventy-five *yen*, all but seventy *yen* of which was subscribed by local Christians, and sympathizing fellow-countrymen outside. To Pastor Murakami is largely due the credit of bringing the work up to the present point. "He begat confidence in the local Christians and won their support, but he none the less worked on the principle 'not by might, nor by power, but by the Spirit.' He is one of the happiest men in the land and deservedly so, while every one rejoices with him in his success."

In addition to the above, the members of Kobe station find themselves fully occupied with various forms of evangelistic service, that grow out of their close connection with the girls' school, Bible school, kindergarten, and the *Kumi-ai* churches in the city.

8. Tottori The report tells of the closing up of one preaching-place for prudential reasons, but presents an encouraging out-

look from three outstations. In *Aoya* opposition is strong, but a good Sunday-school, a small Bible-class, and a boys' club of twenty-five members, bear witness to persistent effort. In *Yumura* services have been kept up as usual. *Kurayoshi* has an evangelist, who is planning with a keen eye to the future. He conducts sixteen services a week, and most of them for children, whom he has organized into classes widely distributed. The church membership is twenty-three, against two, a year ago. Sunday-school work is self-supporting and the church members are working for a church-building; a Bible woman would be a great addition to the force.

In spite of the fact that students have not been so free in coming to the missionary homes, nine Bible classes have been conducted, and, what with touring, teaching and woman's work, every member of the station has been busy.

9. *Okayama* The ordained members of the station toured for a month in Korea, getting and giving inspiration, and have also made many short trips in their own field. New work has been opened in four towns. One of these is the headquarters of several hundred quarry men, still living with primitive ideals. In another, meetings are held in the town club-house, built out of the timbers of a once popular, but degrading shrine.

Miss Wainwright has devoted much time to work for soldiers, at the north end chapel, in Okayama city. Two baptisms and two inquirers are reported, while the chapel has been renovated and a reading room and play room opened.

Mr. Marumo, the blind preacher, supported from the general funds of the Mission, resides in the neighbourhood, assists in the work of the station, and, we are told, is "feeling his way" to work for his blind acquaintances.

As Okayama is a strong local center for *Kumi-ai* work, this work and the two charitable institutions of Hanabatake and the Orphan Asylum, absorb much of the time and attention of the station.

10. *Matsuyama* Connected with the station are thirty-three workers, including evangelists and wives, Bible-women, teachers in the schools, who are giving either a whole or part of their time, and personal helpers. Five out-stations are receiving aid from the station, and all but one report additions to membership. *Komachi* reports a new building and parsonage, some troubles and their healing, a goodly

showing of normal school students at the services, and the baptism of two of these young men. *Gunchu* has a successful boys' club, and is seriously considering plans for a new church-building. *Komatsu* has had to surrender its pastor to its neighbor, Saijo, because of more rapid growth and great promise, in the latter place. The annual meeting of the women's branch societies gave a fresh impulse to the local society, which is itself thoroughly organized. *Marugame* and *Sakaide* have furnished the surprise of the year. The most difficult of all the outstations, they have, at last, yielded to the steady persistence of Pastor Aono, and twenty-two people have been added to the church. Three Bible women are doing a good work in as many different centers.

II. *Miyazaki* Visits from the Outlook Committee, prominent pastors of *Kumi-ai* churches, and others, gave encouragement and stimulus to the station work. All centers show encouraging gains.

Miyakonojo reports twenty additions to the church membership, and a people united in supplementing their pastor's work. The officials in the town forestry-office attend church services in a body, when possible, and the attitude of the schools is friendly, several of the teachers being themselves Christians. *Nobeoka* sees its evangelist doing effective pastoral and Sunday-school work, although he is hampered by the demands of a printing establishment, with which he became involved some years ago. The station evangelist is kept busy in resuscitating some of the outlying towns, one of which boasts of an ethical culture society, to which the mayor and his family have attached themselves, giving special attention to the ethics of the Bible. In the province at large, much unworked territory still remains. As Mr. Clark writes, "It is tiresome and very wearing not to be able to do more work when so much more is needed." Sunday-school work under the guidance of Mr. Olds, has developed wonderfully. Six organizations have come into existence in the villages around Miyazaki, and the grand rally, in April, was a success in every way. Opportunities for preaching have followed, and inquirers have appeared. Bible classes for students have been conducted, and the Y. M. C. A. has been re-organized and brought into touch with the central association in Tokyo.

STATISTICS OF THE JAPAN MISSION'S EVANGELISTIC WORK, 1908.

Missionary Centers.	Organized Chapels.	Pastors and Evangelists.	Bible Workers.	Absent Church Members.	Total Church Members.	Adult Baptisms.	Net Gain-Church Members.	Sunday-schools.	S. S. Average Attendance.	Contributions to Church Support.	Total Contributions.	Mission Grants to Chapels.
Sapporo	3	3	1	—	136	27	—	4	100	487	—	—
Sendai	—	1	1	—	—	—	—	—	—	—	—	—
Tokyo	—	—	—	—	—	—	—	—	—	—	—	—
Maebashi	1	1	—	—	68	13	—	1	30	100	—	276
Niigata.....	—	2	—	—	100	2	—	3	90	200	—	450
Kyoto	3	1	1	—	250	45	16	3	150	382	—	904
Osaka	1	2	—	—	124	44	37	—	—	—	—	530
Kobe	1	1	—	—	31	—	23	1	40	200	—	480
Okayama.....	—	4	3	—	64	6	—	2	80	160	—	—
Tottori.....	—	3	1	—	52	18	—	3	150	60	—	—
Matsuyama.....	—	4	3	—	188	56	—	3	180	334	—	—
Miyazaki.....	2	2	1	—	142	23	—	8	200	275	—	1,524
Totals	11	24	12	—	1,155	234	—	28	1,020	2,198	—	—

EDUCATIONAL.

This comes under two heads, (1) That either partly or wholly under the control of the Mission; (2) That under Japanese control, but assisted by the Mission.

Under Mission Control.—Kobe College reports two hundred seventeen pupils, twenty-four teachers, and eighteen graduates. Four live Sunday-schools have been carried on by teachers and pupils, and six other schools have been helped. Eight pupils have received baptism. One indication of a general interest in spiritual things, is the "what would Jesus do" experiment, made by two-thirds of the pupils, for a week. A normal class of Sunday-school teachers has been conducted by Miss DeForest.

A small gymnasium was completed in 1908, the academy supplementary year has become a part of the college course, and a special English course for graduates of high schools, has been offered. The Educational Department has evidently more respect for the English of the College than for its science, as teaching certificates have been granted to teachers of the former, but not to those of the latter. An unusual effort has been made to enlist the sympathy and coöperation of parents and guardians. Printed information has been distributed, and, toward the close of the year, an invitation to sip tea and inspect the school, was gladly accepted.

The Woman's Evangelistic School reports an average attendance of twenty-one pupils, a staff of nine teachers, giving a whole or part of their time, and a class of five to graduate in June, 1909. The year, we are told, has been in many respects, the best yet. The buildings are new and cheerful, the health and spirits of pupils have been good, and a full teaching staff, competent matron, and the cordial coöperation of city pastors and other workers, have made the wheels move easily. Practical work has been emphasized. The members of the graduating class have seen six months of active service among the churches, outside of the city, and have caught the missionary spirit. Again, the pupils are responsible for seven Sunday-schools, and, on one afternoon each week, have taken part in all kinds of meetings, held in different parts of the city.

**Woman's Evan-
gelistic School,
Kobe**

The Glory Kindergarten and Training School reports sixty-four **Glory Kindergarten and Training School, Kobe** pupils, two teachers, with assistants, and nineteen graduates in the Kindergarten proper; fourteen pupils, four teachers, and five graduates in the Training School. Seventy-six graduates are still in active service, and their usefulness extends from California, through Formosa, and right up to Asahigawa, in Yezo, while the constituencies they serve, embrace a variety of Christian denominations. The growth of the year has not been in better equipment, nor in the acquisition of adequate funds, nor in numbers, but in the way the work is being done. The morning exercises have been carefully thought out and made such as children could appreciate. Music and nature study have greatly improved; a public gathering worthy of notice, was that in honor of the new privileges granted by the Hyogo Prefecture, by which certificates are to be given to graduates of the Training School, without examination. Three translations are now awaiting publication—Froebel's "Education of Man," "Kindergarten Songs" and Mrs. Lamoreaux's "The Unfolding Life." A gift of fifty dollars from America, has made possible the purchase of ten large photographs, ranging from "Daniel in the Lion's Den" clear up to the "Angels." The spirit pervading both institutions is well expressed in the words of the principal, "We don't know what it means to have a lazy one among teachers or students. Whatever needs to be done that thing is done."

The Girls' School reports ninety-seven pupils, twelve teachers, and twelve graduates. Three courses are offered—regular, **Girls' School, Matsuyama** four years; sewing, three years; graduate, one year. Owing to the recent lengthening of the regular course, there were no graduates this year. Among the students of the one year course, a great change has taken place in the attitude toward Christianity. Respect now reigns where formerly contempt prevailed. Christian Endeavor and Temperance Societies flourish, and the work of a Bible woman is greatly influencing both students and parents.

The Night School reports one hundred thirty-nine pupils, six teachers, and three graduates. Started primarily for poor **Matsuyama Night School** children, this school has gradually added higher grades, until now nearly one half of the pupils are in the high school course. Twelve students, including the three graduates, received baptism during the year, and they have organized a "Gideon" society,

which all the pupils have been induced to join, either as active or as associate members. The good work done by the school is shown in a testimonial from the Department of Education, to the efficiency of the principal, and by a gift of two hundred fifty *yen* from the benevolent funds of the Home Department of the Government.

**Other Kinder-
gartens**

Of the four—Tottori, Kyoto (two), and Maebashi, all have continued in the even tenor of their way, with the exception of the one in Maebashi, which has come under the direct supervision of the W. B. M. missionary, and has made a complete change in the personnel of its teachers. In the four institutions, one hundred eighty-eight pupils are under instruction. The station in Miyazaki is just about to make a beginning in this kind of work.

Under Japanese Control.—Out of a total of eight hundred

Dōshisha, Kyoto

fifty-four pupils, six hundred sixty-one are boys, and one hundred ninety-three are girls; seven hundred forty-six are in the high school grade, forty-one in the college department, and fifty in the theological department. Three Korean and six Formosan students are included in the above. More than a third of the pupils are in the school dormitories, which are centers of increasingly effective Christian influence. Of girls, fourteen, and of boys, twenty, have received baptism during the year. Steady growth and improvement have been made and the teaching force has been strengthened throughout. The great needs of the school are more recitation rooms for the boys, and a new building-plant for the girls. This latter is absolutely necessary in order to obtain government recognition in the matter of teaching credentials. Messrs. Gulick and Lombard continue their lectures in the Kyoto University. The visit of the Pacific business men to the city called for four of the Dōshisha Faculty to act as interpreters, and thus constituted a fine advertisement for the institution. The summer school of 1908, attended by one hundred eighty-five people, of whom a third were students, was a genuine surprise to the promoters who had looked for an attendance of forty. Probably another session will be held in the summer of 1909.

**Kyosi,
Maebashi**

From this school one hundred fifty-two pupils, nine teachers, and thirty graduates are reported. The relations between the school and station have been exceedingly cordial. Miss Griswold gives several hours of direct teaching, besides chapel talks, and house to house visits. The boarding pupils—

half the number, meet for Bible study, every Sunday morning, and a large number of them attend church. There is a girls' society, composed of Christian students and those from Christian families. Girls of the highest class have conducted a Sunday-school for the children of the neighborhood. The entering class numbers sixty-five.

The Baikwa Girls' School reports one hundred thirty pupils and forty-one graduates. The new school building was entered in

**Baikwa,
Osaka**

September, 1908, and has been a delight to pupils and teachers. It was designed and superintended by Mr. Allchin, who is described by a local paper as very skilful—for an amateur! The Japan Christian Endeavor Union has honored the new edifice by holding its annual meeting there, and the local churches are finding it exceedingly useful for their social meetings. The number of pupils has temporarily decreased, because of removal and financial stringency, but the life of the school has been good. A revival in March, 1909, brought several accessions to the church, and a marked change on the part of some pupils. The Ladies' Home is under construction and will be occupied probably in September, 1909.

EDUCATIONAL STATISTICS, 1908.

Institution.	Place.	Control and Support.	Year of Founding.	Enrolled last year.	Grad- uated this year.	Enrolled this year.
Glory Kindergarten	Kobe	Mission	1889	64	19	64
Airin "	Kyoto	"	1892	55	—	44
Imadegawa "	"	"	1897	55	—	44
Maebashi "	Maebashi	"	1894	45	—	40
Hanabatake "	Okayama	"	1906	25	—	—
Tottori "	Tottori	"	1906	41	19	40
Kindergarten Training School	Kobe	"	1889	16	5	14
Woman's Evangelistic School	"	"	1884	21	5	29
Night School	Matsuyama	"	1891	130	3	139
Hanabatake Primary School	Okayama	"	1896	81	—	—
" Night "	"	"	1903	29	—	—
Matsuyama Girls' "	Matsuyama	"	1886	80	12	97
Kobe College and Academy	Kobe	"	1875	210	18	217
Factory Girls' Home	Matsuyama	Mission and Japanese	1900	34	—	34
Baikwa " School	Oosaka	Japanese. Mission Assistants	1878	200	41	130
Maebashi " "	Maebashi	"	1888	130	30	152
Doshisha " "	Kyoto	"	1877	183	—	183
" Academy	"	"	1875	535	—	553
" College	"	"	"	48	—	41
" Theological School	"	"	"	40	—	50

SPECIAL.

Orphan Asylum Okayama Orphan Asylum, which now cares for five hundred ninety children, has received one thousand *yen* from the benevolent fund of the Home Department, thus bringing its total endowment up to forty thousand *yen*. There is still a debt of eighty-four thousand *yen*, but Mr. Ishii, the founder, has declared against increasing it by so much as one cent. The Asylum was honored, during the year, by a visit from Prince Kanin, the honorary president of the Japan Red Cross Society.

Social Settlement At Hanabatake Social Settlement, Okayama, during Miss Adams' absence in America, the schools, dispensary, and religious services, have been continued under the efficient management of Mr. Kodama and his wife, the latter having left the Kobe Woman's Evangelistic School, this year, to be married. The debt on the plant has been paid off, and three hundred *yen* from the Central Government's charity funds, have been invested, as the beginning of an endowment for the charity hospital.

Factory Girls' Home Thirty-four girls are enrolled, and twelve more will be admitted to the Matsuyama Factory Girls' Home, as soon as an addition to the boarding house, now under construction, is completed. A small weaving establishment has recently been opened, and both it and the boarding house, are self-supporting; with the addition of another building, complete self-support will be well within sight. Hitherto the funds have come largely from private sources, and have been administered under the general direction of Miss Parmelee. Four girls have united with the church, and daily chapel exercises, with regular Sunday services, have produced an earnest Christian atmosphere. This institution also was honored by a gift of two hundred *yen* from the Central Government's charity funds.

Medical Work Hard times account for the diminished number of applications for medical aid, at Osaka, not only at the mission hospital (Choshun), but at those of the city also. Patients, at the former, average about fifty in all. Surgery has been confined to minor cases, because of inadequate equipment. For more than six months of the year, Dr. Taylor took charge of Dr. Laning's work, in the St. Barnabas Hospital.

Publication Work The Publication Committee reports the publication of Dr. Learned's commentaries on the shorter épistles, a reprint of two books—"Sankoryo" and "Yamaji no Hikari," and the sale of one and a quarter million pages of printed matter. President Harada's translation of Froebel's "Education of man" is to appear soon.

Dr. DeForest's pamphlet on "American Ignorance of Oriental Languages" promises a wide circulation, and his manuscript of the "Greatest Learning" (John 17:3) is in the hands of the Keiseisha (publishing company), in Tokyo.

III.—OUR KUMI-AI BRETHREN AND THEIR WORK.

Some Interesting Personalities.—Rev. D. Ebina, pastor of the Hongo Church, attended the Edinburgh International Council, in June, 1908, as delegate from Japan. Most of his stay abroad, however, was spent in the United States, where, both on the East and West Coasts, he received a magnificent welcome, the American Board giving him a prominent place in the program of its annual meeting, and several of the theological seminaries enjoying his lectures. In Canada, also, he received the right-hand of fellowship at representative gatherings, in Toronto, Montreal, and other cities. "He left a splendid impression" was the verdict from one important center. Mr. Ebina tells us that at no time did he feel like a stranger, and that he has come back with an enlarged sense of world brotherhood and of the value of the Gospel of Christ.

Rev. T. Harada, President of the Dōshisha, Kyoto, goes to the United States in the spring of 1910, to give a course of lectures on "The Faiths of Japan," at Hartford Theological Seminary. Other invitations have come from Yale, Union, Chicago and other centers, so that his leisure moments will be few. We bespeak for him an earnest hearing, and prophesy that this will be but the beginning of lectureships of this kind.

Rev. T. Makino and Mr. T. Takagi,—one, a prominent pastor, and the other, "my prime minister," as the pastor of the Osaka Church affectionately calls him,—are making a tour of America and Europe. The former will represent the Japanese C. E. Society, at the International Convention, in St. Paul, July 7, 1909, and, incidentally, will act as interpreter for Mr. Takagi, who is to view the West from the

standpoint of a business man. They received a hearty send off at Yokohama, and we believe they will give, as well as receive, much inspiration while they are abroad.

The Kumi-ai Churches.—Looking over the one hundred delegates to the Annual Meeting, in Kyoto, Oct., 1908, one was struck with the increasing number of gray heads—an indication of long and mature service. The orderly conduct of business, the great public gatherings, the helpful annual sermon, and the solemn hour of communion in the sacrament, were all witnesses to the intellectual and spiritual forces that have accumulated during the last forty years. Let us look, for a moment, at the organization in which those forces are embodied.

It comprises ninety-five churches, sixty-eight of which are self-supporting; eighty-three workers, of whom fifty-seven are ordained; and a membership of fourteen thousand six hundred thirty-one, whose annual gifts amount, in all, to more than eighty thousand *yen*, and include twelve thousand *yen* for home missionary work. It works in a territory extending from Kyushu to Yezo, in Japan, and across the sea to Korea, and has sub-organized itself into eleven local associations, in which are working two home missionary societies, one of which is controlled by women. It is administered by a Standing Committee of five, supported by an advisory Committee of twenty.

During 1908 it enabled fifteen churches to come to self-support, thus completing the work of independence begun more than three years ago, when the Mission transferred most of its organized work to *Kumi-ai* hands; it began new work in one city to the south; it has added eight hundred eighty-nine, or nearly seven percent, to its membership. During 1909, two, and, perhaps, three new places are to be opened, and a regular campaign has been planned, and is being successfully carried out, along three lines, (1) establishing the organizations that have just reached self-support, (2) helping older churches that have become weak, and, (3) aggressive work.

Nine members of the mission have become honorary members of the Home Missionary Society, and we all deem it an honor to be associated with the whole *Kumi-ai* body. We are deeply grateful to God for the great things he has allowed it to accomplish hitherto, and we are confident that, in the future, it will be an increasing influence in solving the tremendous spiritual problems, which the nation is being called upon to face.

STATISTICS OF KUMI-AI CHURCHES, 1908.

Local Centers.	Independent Churches.	Home Miss'y Churches.	Pastors and Evangelists.	Bible Workers.	Absent Church Members.	Total Church Members.	Adult Baptisms.	Net Gain-Church Members.	Sunday-Schools.	S. S. Average Attendance.	Contributions for Church Support.	Contributions to II. M. S.	Other Contributions.	Total Contributions.	Value of Church Property.
Hokkaido	6	0	4	1	166	661	154	66	5	426	2,710	548	—	4,033	7,350
Tohoku	4	1	5	0	185	490	65	3	8	481	1,297	105	—	1,870	5,770
Kwantoo	16	1	15	2	1,243	3,618	315	261	18	1,143	12,040	3,550	—	20,305	50,450
Kyoto.....	9	1	10	2	699	2,325	288	0	13	895	5,951	1,446	—	13,141	32,484
Osaka	6	0	8	2	631	1,808	156	118	9	805	7,997	2,825	—	13,711	59,858
Hyogo	8	0	5	3	656	1,880	135	42	9	756	7,379	2,245	—	14,157	50,358
Chukoku	12	1	11	1	770	2,050	260	154	14	1,356	4,857	1,119	—	7,725	30,437
Shikoku.....	3	1	4	1	281	962	90	45	5	624	1,897	431	—	2,783	10,718
E. Kyushu	3	1	3	0	96	314	35	8	4	263	787	85	—	1,823	4,772
W. Kyushu	1	1	4	0	112	395	125	132	4	143	779	376	—	1,610	1,981
Korea	0	1	2	0	24	132	55	77	2	85	864	119	—	1,276	1,100
Totals.....	68	8	71	12	4,863	14,655	1,678	906	91	6,977	46,558	12,844	—	82,434	255,278

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